# Supplement to the Catalogue

OF THE

# Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME I)

*By*

MAULAVI ABDUL MUQTADIR

*Khan Bahadur*

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA

AND

PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1932

CALCUTTA:
BAPTIST MISSION PRESS.

# PREFACE

NOTICES of 1,743 MSS., covering all branches of Muhammadan literature, have been given in the eleven volumes of the Catalogue of the Persian MSS that have been published. A large number of MSS., most of them of later acquisition, could not be noticed in those volumes. These MSS, consisting of more than six hundred works and treatises, have been dealt with in two supplementary volumes, the present volume containing notices Nos. 1744–2006, being the first The second, containing notices Nos 2007–2351, is in the press, and is expected to be published before the end of this year.

LUCKNOW, J. A CHAPMAN.
*April 2, 1932.*

# SUPPLEMENT TO THE CATALOGUE
## OF THE
# PERSIAN MANUSCRIPTS.

## GENERAL HISTORY

### No. 1744

foll. 547, lines 25, size $9\frac{3}{4} \times 6$, $7\frac{1}{4} \times 4\frac{1}{4}$

تاريخ طبري

### TÂRÎKH-I ṬABARÎ

A complete copy of Bal'amî's translation of Tabarî's history. See Nos. 449–450.

A fairly old copy Written in fair Nasta'lîq

Dated Thursday, 7 Sha'bân, A H 1012

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end of the copy.

A note by a former owner of the MS runs thus on the title-page

تاريخ دويم ذيقعده روز شنبه سنه ١١٩٣ هجرى خريده شد *

### No. 1745

foll 183, lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$, $9 \times 5$

روضة الصفا

### RAUḌAT-UṢ-ṢAFÂ

The fourth volume of Mîr Khwand's Rauḍat-uṣ-Ṣafâ, beginning like other copies See No 456

Written in fair Nasta'lîq within gold and coloured borders with an illuminated frontispiece.

Dated Qazwîn, 15 Jumâdâ II, A H 997.

Scribe هدایت کاتب ابن قاسم خان شیرازی

---

## No. 1746

foll 236, lines 27, size $9\frac{1}{4} \times 4\frac{1}{4}$, $7\frac{1}{4} \times 2\frac{3}{4}$

نگارستان

## NIGÂRISTÂN

A copy of Qâdî Aḥmad Ġaffârî's Nigâristân See No. 470.

Beginning as usual:

ای طرازندهٔ بهارستان الخ *

Written in ordinary Nasta'lîq within coloured borders with a double-page 'Unwân at the beginning

Not dated; 17th century

A note on the title-page is dated 21 Rabî' II, A H. 1064

---

## No. 1747

foll 582, lines 20, size $6\frac{1}{4} \times 3\frac{3}{4}$, $5 \times 2\frac{1}{4}$

(تاریخ عام)

## (GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A H 1001=A D 1592.

The copy is defective at the beginning, and begins at once with the first *Bâb* thus

باب اول در ذکر انبیا و خلفا و سلاطین مصر ........ باتفاق جمهور مورخان حق سبحانه و تعالی نخستین چیزی را که کسوت ...... نور حضرت رسالت پناه بود الخ *

The work is divided into four *Bâb*, as follows:—

*Bâb* I, on fol. 1ᵇ.

باب اول در ذکر انبیا و خلفا و سلاطین عرب و مصر و شام و مغرب *

The principal subjects treated under this *Bâb* are:—

Patriarchs and Prophets, beginning with Âdam, fol. $2^{b}$
History of Muhammad, fol $31^{b}$
Abû Bakr Siddîq, fol $50^{a}$
'Umar, fol. $55^{a}$.
'Uşmân, fol $61^{a}$
'Alî, fol $68^{b}$
Ḥasan bin 'Alî, fol $79^{b}$
Husayn bin 'Alî, fol $81^{b}$
'Alî bin Ḥusayn and the following Imâms, fol $83^{b}$.
Mu'âwiyah, fol. $90^{b}$.
Yazîd bin Ma'âwiyah and other Umayyad Khalîfs, fol $93^{b}$
'Abbaside Khalifs beginning with Saffâh, fol $119^{b}$
Kings of Yaman, fol $143^{b}$
Banî Lakhm in Jazîrah and Mousal, fol $154^{a}$
Gassânians in Syria, fol $158^{b}$
Banû Umayyah in Magrib, fol $160^{b}$
Banû Aglab in Afrîqiyah, fol $161^{b}$
Mulaşşamîn, fol $164^{a}$
The Tûlûnîs, fol $165^{b}$
The Ikhshîdîs, fol $166^{a}$
The Hamdânîs, fol $166^{b}$
The Dânishmandîs, fol $168^{b}$
The Urtuqîs, fol $169^{a}$
The Salîqîs, fol $169^{b}$
The Ismâ'îlîs in Magrib, Egypt and Syria, fol $170^{a}$
The Sharîfs of Makkah, fol $173^{b}$
Banû Kilâb, fol $175^{a}$
Banû 'Uqayl, fol $176^{a}$
Banû Asad, fol $177^{a}$
The Musha'sha'î Sayyids, fol $177^{b}$
The Atâbaks, fol $178^{a}$.
The Ayyûbides, fol $185^{b}$.

*Bâb* II, on fol $233^{a}$.

باب دویم در ذکر حکام و سلاطین ایران با توابع *

Old Persian Kings, beginning with Kayûmurs, fol $233^{a}$
Mulûk-uṭ-Ṭawâ'if, fol $247^{a}$
Kings of Tabaristân, fol $256^{b}$
Here is a *lacuna* after fol. 256.
Washamgîr, fol $258^{a}$.

Shams-ul-Ma'âlî Qâbûs bın Washamgîr, fol *ib*
The Tâhirıdes of Khurâsân, fol 259$^{b}$
The Saffârıdes, fol 260$^{b}$.
The Subuktıgînîs (Gaznawıdes), fol 263$^{a}$
The Saljûqîs, fol 269$^{b}$
Rulers of Khwârazm, fol 285$^{b}$.
The Gûrides, fol 296$^{a}$
History of Hûlâkû and his successors, fol 297$^{b}$.
Rulers of Kurdıstân, fol. 307$^{b}$, of Hurmûz, fol 311$^{b}$, of Shîrwân, fol. 312$^{b}$.
The Atâbaks of Âdarbâijân, fol. 313$^{a}$
The Atâbaks of Fârs, fol 314$^{a}$.
Rulers of Kırmân, fol. 317$^{a}$.
The Muzaffarıdes in Fârs and 'Irâq, fol 320$^{b}$
The Sarbadârs in Khurâsân, fol 328$^{a}$
The Kurt Kings in Harât, fol 330$^{a}$
Shâh Rukh, fol 333$^{a}$
The Âq-Quyûnlû, fol 354$^{b}$
The Qarâ-Quyûnlû, fol 357$^{a}$
Shaykh Safî-ud-Dîn and his successors, fol 359$^{b}$.
Shâh Ismâ'îl, fol 361$^{a}$.
Shâh Tahmâsp, fol 371$^{b}$.

*Bâb* III, on fol 381$^{b}$

باب سیوم در ذکر حکام ختای و ترکستان و ماوراء النهر با توابع *

Rulers of Khatâı or China, in thirty-six *Tabaqât*, fol 383$^{a}$
The descendants of Yâfes bın Nûh, fol 395$^{b}$
Chingîz Khân, fol 398$^{a}$
Jûjî Khân and his descendants in different countries, fol 399$^{b}$.
Uktâi Qâân, fol 4064$^{b}$
Chagtâi, fol 407$^{b}$
Tûglaq Tîmûr, fol 409$^{b}$
Tûlî Khân, fol 420$^{b}$.
The Samanıdes, fol. 421$^{b}$
Âl-i Afrâsıyâb, fol 427$^{b}$
Qarâkhıtâ'îs, fol 430$^{a}$.
Rulers of Transoxiana before Tîmûr, fol 430$^{b}$
History of Tîmûr before his accession, fol 431$^{a}$
Tîmûr's accession and his reign, fol 434$^{b}$, his death, fol. 447$^{b}$, his successors, fol 448$^{a}$
Bâbur, fol 452$^{a}$.

*Bâb* IV, on fol. 460[b].

باب چهارم در ذکر حکام بنی اسرائیل و حکام فرنگ و روم و توابع آن *

History of the Israelites, fol 461[a]
Âdam and the patriarchs, fol. 466[b]
Roman emperors, fol. 468[b].
The Saljûqs in Rûm, fol 484[a]
The 'Uşmânlîs, fol 486[a]
Pre-Muhammadan rulers of India, fol. 505[a]
Post-Muhammadan rulers, fol 506[a]
Khiljî Kings, fol 507[a]
Tuġlaq Kings, fol 513[a]
Sayyids, fol 518[b]
Lodî Dynasty, fol 524[a]
Afġâns, fol 527[a].
Kings of Gujarât, fol 530[a]
Kings of Mâlwah, fol 540[a]
Kings of Jaunpûr, fol 549[b]
The Deccan Kings, fol 551
Kings of Bengal, fol 554[b]
Rulers of Sind, fol 555[b]
Rulers of Kashmîr, fol 556[a]
Bâbur in India, fol 565[b]
Humâyûn fol 567[b]
Akbar, fol 571[b]

The history is brought down to A H 1001 = A D 1592, when Mirzâ Dâniyâl with the Khân i Khânân and eighty thousand men were sent (by Akbar) for the conquest of the Deccan —

و در این سال میرزا دانیال را با خان خانان و هشتاد هزار سوار بتسخیر ولایت دکن فرستاد *

A general history, anonymous and defective like the present, and likewise ending with a mention of the same incident in A H 1001 = A D 1592, is described in Ethé, Ind Office Lib Cat No 120

The headings and their arrangement in the said copy, as given by Ethé, exactly agree with those in the present work, except some slight differences obviously due to defect and the misarrangement of folios in that copy.

In the following note at the end, written in a careless modern hand, the work is called تاریخ کافی (Târîkh-i Kâfî) — تمام شد تاریخ کافی; and on the title-page the work is said to be an abridgment of Raudat-us-Safâ: خلاصهٔ روضة الصفا

There is a *lacuna* after fol 256

In the course of his narrative the author incidentally quotes the following sources from which he derived materials —

Raudat-ul-Ahbâb, fol 55[a] Târîkh-i Banâkitî, fol 143[a]; Raudat-us-Safâ, fol 430[b], Târîkh-i Alfî, fol 551[a] Rabî'î, fol. 330[a]

Written in fair minute Nasta'lîq

Foll 6 and 7 are written in Naskh

Not dated, 17th century

## No. 1748

foll 343, lines 35, size 17 × 8¼ 13½ × 6

روضة الطاهرين

## RAUḌAT-UṬ-ṬÂHIRÎN

A complete copy of a general history of the world from the earliest times to A.H 1014=A.D 1605

Author Tâhir Muhammad bin 'Imâd-ud-Dîn Hasan bin Sultân 'Alî bin Hâjî Muhammad Husayn bin Sharaf-ud-Dîn 'Alî Sabzwârî (see fol 343[b]) طاهر محمد بن عماد الدين حسن بن سلطان علی بن حاجی محمد حسین بن شرف الدین علی سبزواری *

Beginning —

بعد از حمد باری سبحانه و تعالی و صلوات نامحدود و درود عدیمعدود بدان مظهر انوار جود صاحب مقام محمود الخ *

The author, who held some office in the court of Akbar, says in the preface that as the word "Raudah" formed a chronogram for the year, A H 1011=A D 1602, in which the work was completed, he gave the above title to it چون لفظ روضة سنه هزار و یازده هجری تاریخ اتمام این نسخه بود بروضة الطاهرین موسوم گردید - بهر تالیف این خجسته رقم - روضه تاریخ این کتاب شده. Internal evidence, however shows that it was subsequently brought down to a later date, because in several places we find A H 1014=A D 1605 mentioned as the current year; and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol 309[b]

A detailed account of the work will be found in Rieu, i, p 119: Ethé, Bodl. Lib. Cat No 100, Elliot's Bibliographical Index, pp 298–304, and History of India, vol vi, pp 195–209 See also Stewart's Cat p. 6, Mélanges Asiatiques, vol v, p 119

The work is divided into five *Qism*, subdivided into ***Bâb*** and ***Faṣl*** —

*Qism* I. History of the prophets, philosophers, early kings of Persia and Arab Kings, in three ***Bâb***; fol. 2ᵃ

*Qism* II The first four Khalîfs ( خلفای راشدین ), the Imâms, the Umayyides, the 'Abbasides, the Ṣaffârîs, the Sâmânîs, the Ġaznawîs, the Gûrîs, the Kurts, the Daylamîs, the Saljûqîs, the Khwârazm Shâhîs, the Atâbaks, the Qarâkhitâ'îs and the Ismâ'îlîs, in four *Bâb*, fol 146ᵇ

*Qism* III History of the Turks, the Muġals, Chingîz Khân and his successors, the 'Usmanlî Kings, Tîmûr and his successors down to the death of Akbar, the Qarâ Quyûnlûs, the Âq Quyûnlûs and the Safawîs; in seven *Bâb*, fol 171ᵇ.

*Qism* IV History of the rulers of Hindûstân before the introduction of Islâm, from the Mahâbhârat, as translated into Persian by order of Akbar, in two *Bâb*, fol 231ᵇ

*Qism* V History of the Moslem rulers of Hindûstân, beginning with the Slave Kings and ending with the death of Akbar, and an account of the Amîrs, the poets and the 'Ulamâ of his court, the rulers of Sind, Multân, Kashmîr, Gujarât, Mâlwah, the Deccan, Jaunpûr, and Bengal, the wonders and curiosities of the islands and harbours near Bengal, together with an account of Ceylon, Pegu, Achîn, Kûch and Portugal, in four *Bâb*, fol. 273ᵃ

A very detailed table of contents, given at the beginning occupies foll 2ᵃ-18ᵃ

Written in various hands by several scribes The colophon, due to one of the scribes, viz مىر بدر الدين حسين ولد مير سراج الدين حسين ابن سيد فخر الدين عسعان says that the transcription of the copy, due to the penmanship of Nûr Ahmad 'Alî, Muhammad Ikrâm, Sâhib Râm, La'l Chand, ترمکرار (?), Khwâjah 'Alî Akbar, Mîr Sarfarâz 'Alî (son of Mîr Ġulâm 'Alî Khân Bahâdur) and Mîr Jamâl-ud-Dîn Ḥusayn, was completed at Ḥaydarâbâd in the house of the aforesaid Gulâm 'Alî Khân Bahâdur, on Friday, the 9th of Ḏulhijjah, A H 1228.

## No. 1749

foll. 291, lines 25, size $10\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{3}{4}$

The Same

A defective and incomplete copy of the Raudat-uṭ-Ṭâhirîn.

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios.

The contents are as follows :—

Foll. 1ᵇ–61ᵇ.—Hindû traditions (*Qism* IV)

Foll. 62ᵇ–87ᵇ.—Tîmûr and his successors, the Qarâ Quyûnlûs and the Âq Quyûnlûs (*Qism* III, *Bâb* 6)

Foll. 88ᵇ–118ᵇ.—The Safawî Kings (*Qism* III, *Bâb* 7)

Foll. 119ᵇ–165ᵇ.—Hindû traditions again (*Qism* IV).

Foll. 166ᵇ–217ᵇ.—Muhammadan Kings of India from Mu'izz-ud-Dîn Muhammad Sâm Ġûrî to Sulṭân Muhammad 'Adlî (*Qism* V, *Bâb* 1)

Foll. 217ᵇ–291ᵇ.—History of the kings of Sind, Multân, etc., etc., and the wonders of the islands near Bengal (*Qism* V, *Bâb* 4)

The MS. breaks off immediately after a short account of Portugal.

Written in fair Nasta'lîq.

Not dated, 18th century.

---

## No. 1750

foll. 45, lines 21, size $13 \times 7\frac{1}{4}$, $10\frac{1}{2} \times 6$

زبدة التواريخ

## ZUBDAT UT-TAWÂRÎKH

A concise general history from the earliest times to A.H. 1063 = A.D. 1652, including a detailed account of the Safawî Kings of Persia.

Author, Muḥammad Afdal ul-Husaynî محمد افضل الحسنی.

Beginning :—

بعد از سپاس و ستایش پروردگار عالمیان و درود نامعدود حضرت سید المرسلین الخ *

A similar concise general history as this, bearing the same title زبدة التواریخ and likewise giving a detailed account of the Safawîs, and

brought down to the same year, A.H 1063=A D. 1652, and also bearing a striking resemblance in the arrangement of the subject matter and in other respects, is noticed in Morley, Descriptive Catalogue, p. 51, and Rieu iii, p 1055 The only difference between the two works is that Morley and Rieu's Zubdat ut-Tawârîkh gives the author's name as Kamâl Khân bin Jalâl Munajjim كمال خان بن جلال منجم and has a different beginning

On fol 9[b] while dealing with the Timuride Kings of India, the author closes their account with Khurram bin Salîm, i e, Shâh Jahân (A.H 1037–1069=A D 1628–1658), and mentions A H 1057=A.D. 1647 as the current year —

...... سلطان خرم بن شاه سلیم الحال ( که ) سنه ۱۰۵۷ است

بادشاه هند باستقلال است *

but in the concluding portion of the work he enumerates several events which took place in A H 1063=A D 1652, e g, Dârâ Shukuh's expedition to Qandhâr

The MS breaks off abruptly with the following words —

و خبر رسید که جمعی از اوزبکیه که با لشکر هندی بوده اند بی محابا

بقلعه دویده اند و جمعی سر از قلعه بیرون ........ *

Fol 43 is wrongly placed after fol 45

Written in Nîm-Shikastah Some folios are written diagonally

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places

## No. 1751

foll 168, lines 15, size $10\frac{1}{4}\times6\frac{3}{4}$, $7\times3\frac{1}{2}$

مرآة العالم

## MIR'ÂT UL-'ÂLAM

A portion of the well-known compendium of eastern history and biography, Mir'ât ul-'Âlam, by Muhammad Baqâ of Sahâranpûr, but usually ascribed to Bakhtâwar Khân For full particulars of the author and the work see No. 477

The present MS. comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows —

I fol 1b History of Bâbur, beginning .—

نمایش اول در ذکر بخی از احوال گیتی ستانی فردوس مکانی

........ ظهیر الدین محمد بابر بادشاه غازی - نسب شریف آن بادشاه

کشور ستانی الخ *

corresponding to fol 204b, No 477

II fol 14a Humâyûn

III fol 55b Akbar

IV fol 116a Jahângîr

V. fol 156a Shâh Jahân

The MS breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol 269b, No 477

Written in ordinary Indian Ta'lîq

Not dated, 19th century

The copy is wrongly endorsed as تاریخ بابری Târikh-i Bâburî

## No. 1752

foll 239 lines 17 21 size $8\frac{1}{2} \times 4\frac{1}{4}$ $6\frac{1}{4} \times 2\frac{1}{2}$

جام جہان نما

## JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography natural history, physics, ethics, politics, grammar, medicine, etc etc, in two volumes.

Author Muzaffar Husayn, entitled Mahârat Khân bin Hakîm Ġulâm Muhammad Khân bin Hakîm Muhammad Qâsim bin Hakîm Muhammad Sâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'min bin Maulânâ Shaykh Muhammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muhammad Aslam مظفر حسین المخاطب به مهارت خان ابن حکیم غلام محمد خان ابن حکیم محمد قاسم ابن حکیم محمد صالح بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ علی ابن مولانا محمد اسلم *

**Beginning**:—

افتتاح سخن سنجان بحمد صانع شایان و آغاز کلام متکلمان

بثنای سخن آفرینی سزاوار الخ *

An account of the work and the author is given in Elliot, Hist of India, vol. viii, pp 158–162. See also Rieu iii, p 1019.

The author, who traces his descent from Khwâjah Kûhî, gives the following account of his ancestors in the Khâtimah, vol ii, fol. 56[b]

Khwâjah Kûhî Astajlû, who emigrated from Bagdâd to Harât during the reign of Sultân Husayn Gûrgânî, was a saint of great eminence and was held in high estimation by that monarch He left a treatise on moral philosophy entitled سر الارواح

Khwâjah Kûhî's grandson, Maulânâ Muhammad Aslam, who was born in Harât, came to India during the reign of the Emperor Jahângîr, from whom he obtained the rank of fifteen hundred, which he resigned in A H 1060=A.D 1650, and then went to Lahore, where he died after a year Maulânâ Mîr Kalân Muhaddis, daughter's son (Elliot says "son") of Khwâjah Kûhî who came to India during the reign of Akbar and was appointed a tutor to Jahângîr, died at Âgrah

Shaykh 'Alî, Shaykh Muhammad and 'Abd ul-Mu'min were also men of great reputation

Maulânâ 'Abd us-Salâm (in Elliot, 'Abd us-Salîm), a learned man of high reputation, was a pupil of Shaykh Ishâq, Shaykh Sa'd Ullah, Qâdî Sadr ud-Dîn and Shâh Fath Ullah Shîrâzî He wrote a commentary on Baydâwî (حاشیهٔ بر بیضاوی دوست) and died in the first year of Shâh Jahân's reign

Maulânâ Muhammad Sâlih, well versed in medicine, was a pupil of Hakîm ul-Mulk Taqarrub Khân (in Elliot, Takrî Khân)

Maulânâ Muhammad Qâsim, popularly called Hakîm Qâsim, was a diligent student of theology, physics mathematics, medicine, etc He was in the service of Amîr Khân the governor of Kâbul, after whose death he retired to Lahore, where he died in the beginning of Farrukh Siyar's reign

Hakîm Gulâm Muhammad Khân, after acquiring a proficiency in all the branches of learning, took up his abode in Aurangâbâd towards the close of Aurangzîb's reign, and stood in high favour with the prince 'Azîm ush-Shân He made himself a master of calligraphy, and, through the influence of I'timâd Khân, received *Jâgîrs* and the rank of five hundred from the emperor Farrukh Siyar The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A H 1178=A D 1764

The author Muzaffar Husayn, with the *takhallus* Waṣfî (Elliot has Yûsufî), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî‘ II, A.H 1118=A D. 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh ‘Abd ul-Ḥalîm. He learnt to write the Khat-i Naskh from his father, and also studied several medical treatises composed by his grand-father. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Nazar ‘Alî, brother of Hakîm Zayn ud-Dîn ‘Alî At the age of fifteen he devoted himself to the study of medicine under the tuition of Hakîm Muhammad Husayn, entitled Buqrât Khân, son of Hakîm Ma‘sûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology. Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Ġayrat Ullah. He subsequently turned his mind to composition, and wrote - سراج الطب اصول الطب (Elliot has سراج العلاج ) and منهاج الطب (in Elliot, منهاج العلاج ), and other treatises The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets Some of his friends pressed him earnestly to arrange and write them in the form of a book, but says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H 1180=A.D. 1766, in which year he completed the present work

The work is divided into five *Guftâr*, as follows —

Vol I. Comprising the first three *Guftâr*

*Guftâr* I On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3ᵃ

*Guftâr* II. History of kings, in six *Kalimah* Banû Umayyah, fol 25ᵃ, Banû ‘Abbâs, fol 25ᵇ, the Ṭâhirides, fol 29ᵃ the Saffârides, fol 29ᵇ. the Sâmânides, fol 30ᵃ, the Ġaznavides, fol 31ᵃ, the Ġûrîs, fol 33ᵃ. the Daylamîs, fol. 34ᵇ. the Saljûqîs, fol 37ᵇ, the Khwârazm Shâhîs, fol 40ᵃ the Atâbaks, fol. 42ᵃ the Ismâ‘îlîs, fol. 45ᵃ, the Qarâ Khitâ'îs, fol 47ᵇ, Kings of Rûm, fol 48ᵇ, the Sharîfs of Makkah and Madînah, fol 57ᵇ; the Turks, fol 59ᵃ: Chingîz Khân and his

descendants, fol 61[b]; Mulûk ut-Tawâ'if, fol 78[b]; the Muzaffarides, fol 80[a], the Kurts, fol 81[b], the Sarbadârs, fol. 82[a], Tîmûr and his successors, fol. 84[b]; the Qarâquyûnlûs, fol 92[a], the Âq Quyûnlûs, fol. 92[b], the Safawîs, fol 94[a] Here is a *lacuna*, and the account breaks off in the beginning of the reign of Shâh Ismâ'îl, the first king of the Safawî dynasty

*Guftâr* III. Geography of the seven climates, and the eminent men of each country, consisting of a *Muqaddimah*, two *Kalimah*, and a *Khâtimah*.

This portion of the work is only a reproduction of Amîn Râzî's Haft Iqlîm, in an abridged form The contents agree almost word for word with those of the Haft Iqlîm, and the arrangement of subjects is the same The biographical notices and other accounts, given at length in the Haft Iqlîm, are generally curtailed, or are omitted altogether, and the poetical extracts, so copious in the Haft Iqlîm, are omitted here Like the Haft Iqlîm, it begins with Yaman and ends with Jâbalsâ

## No. 1753

foll 308, lines and size same as above

Vol II

The continuation of the above

This volume begins with the last section of the third *Guftâr*, containing biographical notices of poets from the time of Akbar to A H 1180=A D. 1766, the year in which the work was written. It opens thus —

كلمهٔ دوم - در بیان بعضی از شعرا از عهد عرش آشیانی اکبر بادشاه
تا امروز که سال یکهزار و یکصد و هشتاد از هجرت است *

There is no strict order in the arrangement of names. It begins with Mullâ Abul Barakât Munîr of Lâhaur The latter portion of this section, styled اسارهٔ دوم, treats of modern poets, most of whom belonged to India, and begins thus on fol 30[b].—

اشارهٔ دوم در ذکر متاخرین و بیشتر درین اشاره شعرای هندوستان
مذکور میشوند *

*Guftâr* IV On the angels of heaven and earth, the elements, the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc, etc, in two *Maqâlah*, fol $60^{b}$ There is a *lacuna* after fol $59^{b}$, and the early portion of this *Guftâr* is wanting

*Guftâr* V On Writing, Language Grammar, Rhetoric, Rhyme, Prosody, Inshâ, Theology, Tafsîr, Hadîs, Law Philosophy, Ethics, Politics, etc., etc, fol $240^{a}$

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself —

تمام شد کتاب مسمی بجام جهان نما من تصنیف اوصل المتاخرین
محمد مظفر حسین الطبیب المخاطب بمبارز خان متخلص بوصفی
( بوصفی read ) در سنه یکهزار یکصد و هشتاد من الهجرة النبویه بعضل
الوهاب در بلدهٔ فاخرهٔ محمد اباد بنارس بید المولف ...... *

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself

A detailed index of the contents due according to a note at the end of the index, to the author's grandson Hakîm Zafar 'Alî Khân (bin Hakîm Nazar 'Alî Khân bin Hakîm Muzaffar Husayn) to whom, according to another note of his on the title-page, the MS once belonged, occupies six pages at the beginning of the first volume

Written in fair Nasta'lîq.

Dated 1018 A H

## No. 1754

foll 110, lines 15-25, size $12\frac{3}{4} \times 8$, $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

## RÂHAT UL-ARWÂH

A compendium of a general history, with a special history of Bengal brought down to A H 1207=A D 1792

Author Muhammad Râhat محمد راحت

**Beginning:—**

حمد وافر مر آفریدگاریرا که آفرینندهٔ جان و جهان و بخشندهٔ روزی انسان و حیوان است الخ *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindî histories

Contents —

History of the prophets, beginning with Âdam, fol $2^b$

Muhammad, fol $14^b$.

Early Khalîfahs, fol $16^a$

History of the Imâms, fol $18^a$

Persian Kings, fol $18^b$

History of India, fol $20^a$

Hindû rulers, fol $21^b$

Muhammadan rulers of India, fol $26^a$

Chingîz Khân and his descendants, fol $36^a$

Wonders and curiosities of the world, followed by an account of rivers, mountains, wells, etc, fol $40^a$

History of Nâdir Shâh, fol $43^a$

Ahmad Shah Abdâlî, fol $47^a$.

History of the Marhattas, fol $54^a$

History of Bengal, fol $63^b$

The history is brought down to A H 1207=A D 1792, the thirty-fifth year of the reign of Shâh 'Âlam, in which the author wrote the work. see foll $36^b$ and $110^b$

The fly-leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdû

Written in a hasty Ta'lîq

Dated, Mu'azzam Chak, Bhâgalpûr, 26 April, 1840

Scribe عصمت الله عرف قاسم علی تخلص نادم

---

## No. 1755

foll 231, lines 15–23, size 12×8, 10×6½

خزانهٔ رسول خانی

# KHIZÂNAH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A H 1251=A.D 1835 with a special history of the Qutub Shâhî Kings of Golconda and the Nizâms of Haydarâbâd.

Author Fayd Ḥaq Chishtî ul-Qâdirî, better known as Muḥammad Fayd Ullah Munshî, and entitled Fadl 'Alî Khân, Ṣiddîqî Âṣafjâhî. فیض حق چشتی القادری عرف محمد فیض الله منشی مخاطب وصل علیخان صدیقی آصفجاهی

Beginning:—

حمد بیحد و ثنای بیعد مرخدای صمدی را که قطرهٔ دریای رحمت الوهیت ظهور کونین اوست الخ *

The author dedicates the work to Nawwâb Ġulâm Rasûl Khân, after whose name it is styled Ġulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol. 231ª, in A.H 1239=A D. 1823 On fol 194ª the author says that he was engaged in writing the work in Dulhijjah, A H 1251=A D 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Dulhijjah in the same year The original work is followed by several chronograms, the last of which expresses the date of the death of Tâ'ûs Khâtûn in A H 1253=A D 1837.

Written in different ordinary hands.

Dated A H 1296

## No. 1756

foll 421, lines 13, size $10\frac{3}{4} \times 6\frac{1}{4}$, $7 \times 4$

هدیة الشایقین

## HADYAT USH-SHÂ'IQÎN

A commentary on the Tuhfat ul-Muhibbîn of Mirzâ Muḥammad bin Rustam Mu'tamad Khân ul-Ḥârisî ul-Badakhshî, treating of the virtues and excellences of the four early Khalîfs, based on Ḥadîṣ. Commentator · Radî ud-Dîn Ahmad bin Muḥammad رضی الدین احمد بن محمد

Beginning:—

الحمد لله الذی خلق الانسان و میزه من البریات کلها بمزید الشرف و الامتنان الخ *

Mirzâ Muhammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A.H. 1119–1124=A.D. 1707–1712), and Farrukh Siyar (A.H. 1124–1131=A.D. 1713–1719), was a good scholar and wrote, besides the Tuhfat ul-Muhibbîn, a biographical dictionary of traditionists, entitled تراجم الحفاظ (see Bûhâr Lib. Cat vol. ii, Nos 252–253), and a work on the virtues and prerogatives of the Âl-i 'Abâ, entitled مفتاح النجباء (see Bûhâr Lib Cat. ii, No. 208) which he wrote prior to the تحفة المحبين, and to which he refers on fol 19ª of the present work He is also the author of a Persian history, entitled تاريخ محمدي, containing short notices of important political events and of the death of eminent men (see Rieu iii, p. 895)

The Tuhfat ul-Muhibbîn, with its full title تحفة المحبين بمناقب الخلفاء الراشدين, consists of a *Muqaddimah* and three *Asl*, and was completed, according to a statement on fol 421ᵇ, in A.H 1125=A D. 1713, during the reign of Farrukh Siyar

In the preface the commentator tells us that he wrote this commentary at the request of Nawwâb Sa'd ud-Dîn Khân Qutb ud-Daulah Bahâdur

A few lines are wanting at the end.

Written in clear Naskh and Nasta'lîq

Not dated, 19th century

# HISTORY OF THE IMÂMS

## No. 1757

foll. 260, lines 21, size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$

روضة الشهدا

## RAUḌAT-USH-SHUHADÂ

A copy of Husayn Kâshifî's Raudat-ush-Shuhadâ, agreeing with the copy No 499.

This copy, like No. 499, reveals the name of 'Abd Ullah, better known as Sayyid Mirzâ, at whose desire the author is said to have written the work (See Rieu, p 152)

Written in ordinary Ta'liq, within coloured borders.

Dated 6 Ramadân, A H 1240.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

The MS is in a damaged condition

## No. 1758

foll 451 lines 25 size $8\frac{1}{2} \times 4\frac{1}{4}$, $6 \times 3$

جلاء العيون

## JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muhammad Bâqir Majlisi's (d A H 1111 = A D 1699) Jalâ-ul-'Uyûn See No. 500

Written in good Nasta'liq with occasional marginal notes.

This valuable copy dated 5 Sha'bân, A H 1107, i e, written four years before the author's death, is due to the penmanship of Dârâb Beg

A note of a former owner (Muhammad 'Alî, entitled Kalb 'Alî bin 'Alî Naqi), dated 21 Safar, A H 1265, runs thus on the title-page.

من تمليک محمد علي المتخلص بكلب علی بن علی نقي بن مهدی بن باقر ابن قانع ابن نور الدين ابن عبد الرشيد مازندراني عفی الله عن جرائمهما في التاريخ ۲۱ من شهر صفر يوم الاربعا في وقت العصر فی سنة ۱۲۶۵ *

---

## No. 1759

foll 193, lines 19, size 10×7¾, 8¼×5

مجالس الائمه

## MAJÂLIS-UL-A'IMMAH

The first volume of the Majâlis-ul-A'immah, containing an account of the sufferings and death of the Prophet, Fâtimah, 'Alî, Hasan and Muslim bin 'Aqîl

Author Sayyid Muhammad Husayn, *alias* Mîr Husayn and entitled Hakîm Sayyid Husayn 'Alî Khân, son of Sayyid Muhammad Mu'izz ud-Dîn bin Sayyid Muhammad Taqî, of Sânbhar· سيد محمد حسين عرف مير حسين المخاطب حكيم سيد حسين عليخان ولد سيد محمد معز الدين ابن سيد محمد نقی متوطن قصبه سانبهر *

Beg.

الحمد لله رب العالمين و الصلوة و السلام علی رسوله ...... اما بعد

اين خاكسار سيد محمد حسين ...... ميگويد كه الحمد لله و المنة الخ *

The work, intended for recitation in Muharram and on other occasions, consists for the most part, of the discourses and lectures of the author's teacher, Mirzâ Muhammad Mahdî Alî Yâwar Khân, with the *takhallus* Iqbâl, who delivered them on several occasions.

The work is divided into seven *Bâb*, each subdivided into several *Fasl*.

It ends with an account of the martyrdom of Muslim bin 'Aqîl and the departure of Imâm Husayn from Makkah to Kûfah

The date of completion of the work, given at the end, is Thursday, 17 Jumâdâ II, A H 1236 = A D 1820.

Written in ordinary Ta'lîq.

Dated 8 Ramadân, A.H 1268.

Scribes سيد نواب جان و مير حسين رضا

## No. 1760

foll. 190, lines 23, size $11\frac{1}{2} \times 7$; $8\frac{1}{4} \times 5$

قصۀ ابو مسلم

# QIṢṢAH-I ABÛ MUSLIM

A detailed account of the life and exploits of the celebrated general Abû Muslim Marwazî, popularly known as Ṣâḥib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Mansûr (A H 136–158 = A D 754–775) on Thursday the 24th Sha'bân, A H. 137 = A D. 755 For Abû Muslim's life see Mir'at-ul-Jinân (Lib copy), fol. 71[b]

Author Diyâ-ud-Dîn Nakhshabî (*d* A.H 751 = A.D. 1350) ضیاء الدین نخشبي, the author of the well-known work Ṭûtî Namah See No 728

Beg

از قصۀ صاحب الدعوۃ ابو مسلم مروزی علیه الرحمة ..............

الحمد لله ناصر الحق و الرشاد و قامع اصل الزیغ العناد الخ *

The work begins with a short account of Abû Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it The work is interspersed with verses most of which are due to the author himself

Written in fair Nasta'lîq

The following note, bearing the scribe's name ملا فیروز کالپي, and dated A H 995, is found at the end of the work

بتاریخ روز یکشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدۀ کالپي

بسعی بندۀ درگاه شاه حسین سمنانی باتمام رسید بخط ملا فیروز کالپی *

Another note, partly illegible, runs side by side thus.

مالک الکتاب مسلم نا ...... سنه یکهزار یکصد هجری که در بلده...

شهر محرم الحرام هدیه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands.

# HISTORY OF NÂDIR SHÂH

## No. 1761

foll. 327; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$, $8 \times 4$

تاریخ جهانکشای

## TÂRÎKH-I JAHÂNKUSHÂI

The well-known history of Nâdir Shâh by Mahdî Khân Astarâbâdî See No 524.

Beginning as usual —

بر دانایان رموز آگاهی الخ *

The copy is worm-eaten and damaged. Portions of the last two folios are torn off.

Written in ordinary Nasta lîq.

19th century.

A seal of سید گوهر علی, dated A.H 1224, is found at the beginning and end of the copy.

# GENERAL HISTORY OF INDIA

## No. 1762

foll 216, lines 17, size 11×7¼, 9×6

خلاصة التواريخ

## KHULÂṢAT-UT-TAWÂRÎKH

A copy of the Khulâsat-ut-Tawârikh, a general history of India from the earliest times to the accession of Aurangzib. See No. 540

Written in minute Nim-Shikastah Some folios are written in a different hand A portion of the last sixteen folios contains a big hole and is pasted over with thick paper

Dated 7th Rabi' I, the tenth regnal year of Akbar II (A.H 1231).

# HISTORY OF THE TIMURIDES.

## BÂBUR

---

### No. 1763

foll 95, lines 17, size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$

واقعات بابري

## WÂQI'ÂT-I BÂBURÎ

A fragment of 'Abd ur-Raḥîm Khân Khânân's Persian translation of Bâbur's Memoirs See No 549

Beginning as usual:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الخ *

The MS breaks off on fol 91ᵇ with the words

از موضع عیسی خیل کوچ نموده در دامنهٔ کوهستان جوباره ورود آمده شده جانفونجی بکوهستان رفته یک سنگر عیسی خیل را شکسته گوسفند ........... *

corresponding to fol 131ᵃ, line 5, No 549

One folio after 1ᵃ, corresponding to fol 2ᵃ, line 2 to fol 3ᵃ, line 8 in No. 549, is missing, and foll 92–95 are the continuation of the missing folio There is a lacuna after fol. 7ᵇ.

Written in a good Nasta'lîq within gold-ruled columns with an illuminated, but faded, head-piece.

Not dated, 17th century.

Several seals and 'Arḍ-dîdahs of the nobles of Shâh Jahân's court are found on the title-page.

## No. 1764

foll 184, lines 22, size 10×6¼, 8×4¼

اكبر نامه

## AKBAR NÂMAH

A portion of Abul Fadl's Akbar Nâmah See Nos. 552–553

The present MS. comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foll 227ᵃ, line 9, to 384ᵇ, of MS. No 553

It begins abruptly thus

........ و از رسیدن فیروزی جنود کالیوه شد و چون بزرگان لشکر را الخ *

The first page bears the original folio mark ۱۵, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing

Written in fair Nîm-Shikastah.

Dated the thirty-eighth year of Aurangzîb's reign.

## No. 1765

foll. 204, lines 17; size 11¾ × 7¾; 7¼ × 4¾

اقبالنامۀ جهانگیری

# IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mu'tamad Khân's Iqbâl Nâmah-i Jahângîrî. See Nos 559–562.

Beginning as usual.

The third volume begins on fol 109$^{b}$.

Written in ordinary Ta'lîq.

Dated A H. 1207.

A seal of Shujâ' 'Alî Khân, dated A.H. 1230, is found at the end of the copy.

## No. 1766

foll 291, lines 11; size 9¼ × 5½, 6 × 3

The Same

The third volume of the Iqbâl Nâmah, beginning as usual.

Written in legible Nasta'lîq, within coloured borders with an illuminated, but tasteless, frontispiece.

Not dated; 18th century.

# AURANGZÎB

---

## No. 1767

foll 155, lines 21, size 10 × 6¼, 7¾ × 4

مآثر عالمگيري

## MA'ÂṢIR-I 'ÂLAMGÎRÎ

A slightly defective copy of Muhammad Sâqî Musta'id Khân's complete history of Aurangzîb's reign For particulars see No. 578

The history of the first ten years of Aurangzîb's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year :—

...... بهادر خان داراشکوه را بآستان فلک نشان آورد و در محل خضرآباد نگاه داشتند *

corresponding to p 27 of the Bibliotheca Indica text

The history of the last forty years, the original work of the author, begins as usual on fol 19ᵇ

له الحمد في الاول و الآخر خامه نه پيرايش حمد جهان آلخ *

A fairly correct copy Written in Nîm-Shikastah

Dated A H 1221

Scribe, سران چند

The MS is in a damaged condition

# SUCCESSORS OF AURANGZÎB

## No. 1768

foll 204, lines 17; size $11\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$

عبرت نامه

### ‘IBRAT NÂMAH

A copy of Khayr ud-Dîn Muhammad Ilâhâbâdî's ‘Ibrat Nâmah agreeing exactly with the copy No. 587

Written in ordinary Indian Ta‘lîq

Not dated, 19th century

## No. 1769

foll 326, lines 30. size $12 \times 8\frac{1}{2}$. $10 \times 7$

مقدمهٔ سیر المتاخرین

### MUQADDIMAH-I SIYAR-UL-MUTA-’AKHKHIRÎN

The Introduction to the Siyar-ul-Muta’akhkhirîn, beginning and ending as usual See No 581.

Written in ordinary Ta‘lîq within coloured borders with an illuminated, but tasteless, ‘Unwân

Dated, ‘Azîmâbâd (Patna), 2 Rabî‘ II, A H 1236

Scribe: سید برکت علی دبضرفمی.

## No. 1770

foll. 487. lines 21, size $11\frac{1}{2} \times 8\frac{3}{4}$, $9\frac{1}{4} \times 5\frac{1}{2}$

سیر المتاخرین

### SIYAR-UL-MUTA’AKHKHÎRÎN

A copy of Ġulâm Husayn's Siyar ul-Muta’akhkhirîn with the Muqaddimah. See No. 582

Beginning :—

الحمد لله رب العالمین و نصلی علی نبیه الکریم الخ *

Daftar II on fol. 384ᵃ.

This copy, an incomplete one, breaks off in the middle of Daftar II with an incomplete account of the death of S̲h̲ujâ' ud-Daulah, the Sûbahdâr of Bengal, and the events that followed it, corresponding with fol. 217, line 30 of No. 582

Written in fair Indian Ta'lîq.

Not dated; 19th century.

Presented by Bâbû Nand Kishore, son of the late Muns̲h̲î Jawâhir Lall, Tikârî, Dist Gayâ.

# THE TIMURIDES (GENERAL)

## No. 1771

foll. 183, lines 12, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 3$

فهرست تيموريه

## FIHRIST-I TÎMÛRIYAH

A compendium of the history of the Timurides in India
Author: Jânkî Râm جانكي رام.
Beginning:—

ازانجا كه حمد خدا و نعت مصطفى از حوصلهٔ گفتگو بيرونست
اوفاتيكه بذكر خلفاى نامدار و سلاطين والا تبار آلخ *

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides, and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A H 1203 = A.D 1788 so that it might be useful for ready reference at home and abroad

The history begins with Tîmûr, fol $2^a$, and is brought down to Ramadân, A.H. 1185 = A D 1771, when Shâh 'Alam was treacherously blinded by the Rohillah chief Gulâm Qâdir Khân

The date of this incident is, however, wrongly given in the MS. (fol. $179^b$) as the 10th of Dulqa'd, A H 1202

Written in ordinary Ta'lîq

Dated Thursday, 24 Muharram, A.H 1233

## No. 1772

foll. 13; lines 13–14, size $9\frac{1}{2} \times 7$, $5\frac{1}{2} \times 3$

( تاريخ تيموريان )

## (TÂRÎKH-I TÎMÛRIYÂN)

A chronological compendium of the Timuride kings of India, beginning with Tîmûr and brought down to the accession of Akbar II, A.H. 1221 = A.D. 1806.

Beginning :—

احوال سلطنت چغتاں که حضرت امیر تیمور بادشاه در هندوستان

آمده پشت بر پشت سلطنت کردند الخ *

The historical account, which begins with Tîmûr on fol. 3ª, is preceded by short tables showing the duration of the reigns from Tîmûr to Shâh 'Âlam

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial.

Written in bold Nasta'lîq

Not dated ; 19th century.

The original folios have been placed in new margins

# LOCAL HISTORIES OF INDIA.

## ROHILLAS

---

### No. 1773

foll. 283, lines 13, size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

## GULISTÂN-I RAHMAT

History of Hâfiẓ-ul-Mulk Ḥâfiẓ Rahmat Khân, the famous Rohilla chief.

Author. Muḥammad Mustajâb Khân bin Hâfiz-ul-Mulk Hâfiz Raḥmat Khân محمد مستجاب خان بن حافظ الملک حافظ رحمت خان

Beginning —

اللهم مالک الملک توتي الملک من تشاء و تنزع الملک ممن تشاء ........ جواهر زواهر حمد بیعد و لآلی متلالی ثناء بیعد نثار بارگاه مالک الملکی الخ *

An enlarged recension of this work, written by the author's nephew Muhammad Sa'âdat Yâr under the title گل رحمت is noticed in this catalogue under No 603

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death, together with an account of his ancestor Shaykh Shihâb-ud-Dîn surnamed Kûtah, or Kûtî, Bâbâ, who emigrated to Hindûstân from شوارک و بشین, the original seat of the Barichah tribe He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shâh 'Âlam Bahâdur Shâh down to the twenty-fifth year of the reign of Shâh 'Âlam *alias* 'Alî Gauhar give no true account of Dâ'ûd Khân, 'Alî Muhammad Khân, Ḥâfiz Raḥmat Khân, and other Rohilla chiefs He therefore determined to carry out his plan, and after collecting true information from his own relatives and other trustworthy sources, and complying with

the request of Allahyâr Khân and Muḥammad 'Umar Khân, he wrote the present work.

The date of completion of the work, given at the end, fol 282[b], is A.H. 1207 = A.D 1792

The work is divided into four *Chaman*, viz., a *Muqaddimah*, two *Faṣl* and a *Khâtimah*, as follows :—

*Muqaddimah* History of Shaykh Shihâb-ud-Dîn and his descendants, fol 4[b]

*Faṣl* I. History of Ḥâfiz Rahmat from his birth to the death of 'Alî Muhammad Khân (A H 1161 = A D 1748), fol 11[b].

*Faṣl* II The latter period of Ḥâfiz Rahmat's history to his death (A H 1188 = A D 1774), fol 33[a].

*Khâtimah* Account of Ḥâfiz Rahmat's children and of some events which took place after his death, fol. 245[a].

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu i, p 307 See also Elliot, Hist of India, vol viii, pp 301–312

Written in legible Nasta'liq with an illuminated frontispiece. Dated 5 Muharram, A H 1209

Scribe رحم علی

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end

# BAHAWALPÛR

## No. 1774

foll 412, lines 15, size 11 × 6½, 7¼ × 3½

مرآت دولت عباسي

## MIR'ÂT-I DAULAT-I 'ABBÂSÎ

A history of the Khâns of Bahâwalpûr, from their origin to A H 1224 = A D 1809.

Author Daulat Râi, son of 'Izzat Râi دولت رای ولد عزت رای

Beginning —

سپاس بقیاس مر دادی را که احدیت لازم داوست و واحدیت واجب بدو الخ *

The author, who for some time was in the service of the Amîrs Karam 'Alî Khân and Murâd 'Alî Khân of Haydarâbâd, in Sind, wrote the present work during the reign of Abû Nasr Muḥammad, Bahâ-ud-Dîn Khân, commonly called Bahâwal Khân, whose history forms its main subject Bahâwal Khân, who was born on the 27th of Safar, A H 1166 = A D 1752, succeeded his uncle Mubârak Khân on the 1st of Rabî' II, A H 1186 = A D 1772, and died on the 1st of Rajab, A H 1224 = A D 1809

It would appear that the Khâns of Bahâwalpûr claimed their descent from the 'Abbaside Khalîfs, and accordingly the author entitled the work Mirât-i 'Abbâsî, which forms a chronogram for the year A H 1224 = A D 1809, the year in which the work was completed The concluding lines in Rieu's copy, giving the date of completion of the work, Safar, A H 1227 = A D 1812, are not found here, see his Cat vol iii, p 951, where a very good account of the work and the author is given See also Morley, Descriptive Cat, p 90, where the author's death is given in A.H. 1246 = A D 1830.

The work is divided into a *Tajallî*, or introduction, and three *Lama'ah*, as follows —

*Tajalli*—History of Sind under the Umayyides, the 'Abbasides down to the death of al-Mu'tasim Billah, flight of the 'Abbaside Sultân Ahmad I (afterwards al-Mustansir Billah) to Egypt, and the expedition of Sultân Ahmad II, two centuries later, to Sind, fol 5ª

*Lama'ah* I—History of Sultân Ahmad II and of the Khâns who succeeded him down to the death of Mubârak Khân (A H 1186 = A D 1772, see fol 136ᵇ), fol 16ª

*Lama'ah* II—History of Bahâwal Khân from his accession in A H 1186 = A D 1772, to A H 1222 = A D 1807, fol 138ᵇ

*Lama'ah* III—Continuation of Bahâwal Khân's reign down to his death, A H. 1224 = A D 1809

The last two sections are merged into one On fol 4ª the author states that for the history of Bahâwal Khân's ancestors he derived his materials from Raudat-us-Safâ, Muntakhab-ut-Tawârîkh, Nâdir Nâmah, Târîkh-i Sind wa Gujarât, and the third *Qism* of Raudat-ul-Ahbâb For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations

The work has been lithographed at Dihlî, 1850

Written in fair Nasta'lîq, but foll 221, 391 406 and some others are written in different hands

Dated 2 Ramadân, A H 1262

# MYSORE

## No. 1775

foll 197, lines 17, size $9\frac{3}{4} \times 5\frac{1}{4}$, $7 \times 3$

نشان حیدری

## NISHÂN-I ḤAYDARÎ

A detailed history of the reigns of Ḥaydar 'Alî and his son Tîpû Sultân of Mysore

Author · Mîr Ḥusayn 'Alî, son of Sayyid 'Abd ul-Qâdir Kirmânî میر حسین علی بن سید عبد القادر کرمانی

Beginning .—

* شیرازهٔ دفتر اخبار عالم و جامع مجموعهٔ اوراد اوضاع مبین کافهٔ امم الخ

We learn from the preface that the author was attached successively to the courts of Haydar 'Ali and Tîpû Sultân, and served the latter for five years, viz, A H 1196 to 1201 = A D 1781–1786, during which time he, after laborious investigation, succeeded in collecting facts and information about the ancestors of Haydar. He further states that he was an eye-witness of most of the events narrated by him

The date of completion of the work, given at the end, is 9th Rajab, A H 1217 = A.D 1802

Contents —

History of the ancestors of Haydar 'Alî, fol 3^b.

History of Ḥaydar 'Alî, fol 10^b

Ḥaydar's death, A.H 1197 = A D 1782, fol 118^a

Accession of Tîpû, fol 124^a

Death of Tîpû, A H 1213 = A.D 1798, fol 187^a

The author also wrote in A H 1215 = A D. 1800, a history of some principalities of the Bâlâghât country, entitled تذکرة البلاد و الحکام (see Rieu i, p. 331).

For other copies of the Nishân-i Ḥaydarî, see Morley, Descriptive Catalogue, p 87; Ethé, Ind Office Lib Cat., Nos. 522–524 The

work has been translated into English for the Oriental Translation Fund, by Col. William Miles. 'The History of Ḥydar Naik', London, 1842, and as sequel to it, 'The History of the Reign of Tîpû Sulṭân, London, 1844

Written in ordinary Ta'lîq

Dated A H 1233

Scribe: علام نبی.

# BENGAL

## No. 1776

foll. 90, lines 11, size 9¼ × 6; 7 × 4

وقایع مهابتجنگ

## WAQÂ'I'-I MAHÂBAT JANG

A very interesting MS containing an account of the exploits of the well-known General Allahwardî K͟hân, entitled Mahâbat Jang, who overthrew Nawwâb Sarfarâz K͟hân, son and successor of S͟hujâ' ud-Dîn K͟hân, and assumed the governorship of Bengal, Bihar and Orissa in A H 1153 = A D 1740

Author Muhammad Wafâ محمد وفا

Beginning —

یا فیاض الاکبر - وقایع فتح بنگالہ برسم اجمال ........ مسبب
١١٥٦ ١١٥٦
الاسباب بیهمال تعالی شانه - و منان الواحد ذوالجلال جل احسانه الخ *
١١٥٦ ١١٥٦

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences, each of which expresses the year of the event narrated by him.

The work begins with an account of the events which took place immediately before and after the accession of Mahâbat Jang to the throne of Bengal, brought down to A H 1161 = A D 1748

The account of Mahâbat Jang is followed by some epistles, and letters of congratulation, condolence, etc, consisting likewise of short sentences each of which expresses the *Târîk͟h* of the connected event.

Internal evidences show that the author, a panegyrist of Mahâbat Jang, dedicated the work to him. In one of his letters, fol. 84b, he calls himself Muḥammad Wafâ محمد وفا, but in another fol. 87b, in which he congratulates Mahâbat Jang on his conquest of Bengal, he calls himself simply Wafâ وفا.

The author does not give any title to the work, but on the title-page we find the following endorsement:—

وقایع مهاراجه‌جنگ ناظم بنگاله که از هر فقره اش تاریخ برمی اید *

Written in bold Nasta'lîq

Dated 9 January 1870, corresponding to Shawwâl, A.H. 1287

Scribe: هربهر ناتهه

# MEMOIRS AND TRAVELS

## No. 1777

foll. 224, lines 20, size 10×7¼, 8×4½

تحفة العالم

## TUHFAT UL-'ÂLAM

Account of the author's native town Shûshtar and the Nûrî Sayyids of that place, with a narrative of his life and travels.

Author 'Abd ul-Latîf bin Abî Tâlib bin Nûr ud-Dîn bin Ni'mat Ullah ul-Husayni ul-Mûsawî ul-Shushtarî عبد اللطيف بن ابی طالب بن نور الدین بن نعمت الله الحسینی الموسوی الشوشتری

Beginning :—

دلکش صفیری که عندلیب دستان سرای خامه نغمه پردازی الخ *

The author, who belonged to the family of the Nûrî Sayyids of Shûshtar, was born in A H 1172 = A D 1758 He completed this work at Haydarâbad in Jumâdâ I A.H 1214 = A D 1799, and dedicated it to his relative Mîr 'Âlam, chief minister to the Nizâm of Haydarâbâd, after whose name he entitled the work "Tuhfat ul-'Âlam"

The work begins with a description of Shûshtar, its mosques and holy shrines, together with biographical notices of the Nûrî Sayyids, followed by an account of the author's travels to Shîrâz, Kirmân Shâhân, Bagdâd, Basrah, Bengal, Lucknow, and Haydarâbâd. He also gives an account of Europe and the progress of the British power in India His account of America is followed by a sketch of the history of India, a description of Calcutta and Bengal. The work concludes with an account of the author's journey to Haydarâbâd

A detailed account of the work and the author is given in Rieu, i, p 383 See also Bûhâr Lib Cat., vol i, p 67, where an autograph copy of the work is noticed It was lithographed in Bombay, 1847 Sir William Ouseley mentions the work in his Travels, vol. i, p 148

Written in ordinary Ta'lîq

Dated 15 Muharram, A H 1229.

## BIOGRAPHY

### *Philosophers*

### No. 1778

foll 95 lines 15, size $10 \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

اقوال حکما

# AQWAL-I ḤUKAMÂ

An incomplete copy of the Aqwâl-i Hukamâ See No 651

The present copy, recently transcribed from No 651, is incomplete and breaks off with the account of Bahman Yâr bin Marzabân, corresponding with fol $40^b$, line 7 of No 651

Written in fair Nasta liq

Not dated; 19th century

### No. 1779

foll 142 lines 17 size $8\frac{1}{2} \times 5$, $6\frac{3}{4} \times 3\frac{3}{4}$

خلاصة الحیوة

# KHULÂṢAT UL-ḤAYÂT

A history of the ancient and modern philosophers

Author Ahmad bin Nasr Ullah ut-Tatawî احمد بن نصر الله التتوی.

Beginning

فاتح کلام خیر انجام بنام حکیمی سزد که جمیع ذرات وجود بحمد او ناطق الخ *

The author's father, Nasr Ullah, who belonged to the Hanafite school, was the Qâdî of Tattah The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shî'ah faith is given in the Majâlis ul-Mu'minîn of Nûr Ullah Shustarî. At the age of twenty-two Aḥmad left his native place in pursuit of knowledge, and visited Mashhad, Yazd and Shîrâz, after which he stayed some time at the court of Shâh Ṭahmâsp Ṣafawî. In A.H. 984=A.D. 1576 he travelled to Karbalâ, Mecca and Jerusalem, and then returned to India and stayed some time at the court of Quṭub Shâh in Golconda In A H 989=A D 1581 he entered the court of Akbar at Fatḥpûr, who entrusted him with the task of writing the important history Târîkh-i Alfî تاریخ الفی (see Elliot, Hist of India, vol v, pp 150–176, and Bibliographical Index, pp. 143–162. Rieu i, p 117) He died at Lahore, A H 996=A D. 1587. See Blochmann's Translation of Â'în-i Akbarî, vol. i, p 206. See also Ma'âsir ul-Umarâ

The author tells us in the preface that he wrote the present work at the order of Abul Fath This Abul Fath is evidently no other than the celebrated physician Hakîm Masîḥ ud-Dîn Abul Fatḥ Gîlânî of Akbar's court who died in A H 997=A D 1588 (see Badâ'ûnî, vol iii, p 197, and Blochmann's Translation of Â'în-i Akbarî, vol i, p 424)

According to the preface the work is divided into a *Fâtiḥah* or Introduction, consisting of several *Fath*, two *Maqsad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period), and a *Khâtimah* or Conclusion (treating of different religious views) The work ends with an account of بقراط (Hippocrates) A fragment, consisting of some extracts from the work, is noticed in Rieu iii, p 1034

Written in ordinary Naskh
Dated 9 Sha'bân, A H 1078
Scribe ملا شیخ بنوی

## SHAYKHS

### No. 1780

foll 277, lines 17, size $6\frac{1}{8} \times 4\frac{1}{4}$, $4\frac{3}{4} \times 3$

نفحات الانس

## NAFAHÂT UL-UNS

A copy of Jâmî's well-known work نفحات الانس. See Nos 181 v, 204-206

Beginning as usual —

الحمد لله الذى جعل مرائى قلوب اوليائه *

Written in minute Nasta'lîq within gold and coloured borders with an illuminated, but faded, 'Unwân

Dated A H 932

Scribe عبد المومن المرادى

### No. 1781

foll 243 lines 19, size $8\frac{3}{4} \times 4\frac{1}{4}$ $6 \times 3$

رشحات

## RASHAHÂT

A defective and worm-eaten copy of Rashahât See No 664

The upper half of the first three folios is torn off, and the first line on fol 4ª, runs thus —

و بار سنخ ابو القاسم کرکانی را دست ارادت باطن نه شیخ ابو عثمان مغربی بوده است, corresponding to fol. 4ᵇ, line 9 of No 664

A list of the contents is prefixed to the copy.

The latter portion of the MS is damaged by big worm holes

Written in fair Nasta'lîq
Not dated, 17th century

## No. 1782

foll 125; lines 19; size 8¾ × 5¾, 6¼ × 3⅝

سیر العارفین

## SIYAR UL-'ÂRIFÎN

Biographical notices of some renowned Indian saints of the Chishtî order

Author Hâmid bin Fath Ullah, better known as Darwîsh Jamâlî حامد بن فضل الله المعروف بدرویش جمالی

Beginning —

حمدی که ابواب سعادت بر ارباب عبادت مفتوح گرداند و سپاس
( سپاسی ) که سرگشتهٔ بادیهٔ طلب را بمنزل مقصود رساند الخ *

Darwîsh, or Shâh, Jamâlî Kanbû, with his original name Jalâl Khân was a disciple of Shaykh Samâ ud-Dîn Dihlawî, who, according to Nishtar-i 'Ishq, fol 398ᵃ, was his uncle Jamâlî at first adopted the *takhallus* of Jalâlî, but subsequently changed it to Jamâlî at his *Pîr's* order He performed a pilgrimage to the *Haramayn*, and made extensive journeys, in the course of which he visited Shaykh ul-Islâm Nizâm ud-Din Mahmûd and other great saints at Shîrâz and several others at Bagdâd In Khurâsân he made acquaintance with the celebrated Jâmî, Sultân Husayn Mirzâ, Mîr 'Alî Shîr, Jalâl ud-Dîn Dawânî and others all of whom treated him with great honour and respect He returned to his native country during the reign of Sultân Sikandar bin Bahlûl Lodî (A H 894–923 = A D 1488–1517), who received him at Sanbhal with great regard and showed high favours to him After the Sultân's death he enjoyed warm favours from Bâbur, and lastly from Humâyûn, during whose reign, he says, fol 2ᵃ, he wrote the present work

Jamâlî was a poet of great eminence He addressed several Qasîdahs to Bâbur and Humâyûn, and is the author of a Dîwân that, according to the author of the Nishtar-i 'Ishq, *loc cit*, consists of eight thousand to nine thousand verses He wrote also a Masnawî, entitled مهر و ماه (see Rieu i, p. 354) But his Qasîdahs, say his biographers, are superior to his Masnawîs and Gazals

Khwushgû in his Safînah, fol 22ª, fixes the date of Jamâlî's death in A H 925=A.D. 1519, and says that خسرو هند is a chronogram for it Sprenger, Oude Cat p 446, also gives A H 922 or 925. But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A H 937=A D 1530 Again, the author of the Kalimât us-Sâdiqîn (No 671, fol 74ª) says that Jamâlî of Dihlî died in A H 942=A D 1535; and the author of the Akhbâr ul-Akhyâr, p. 262, followed by the authors of the Nishtar-i Ishq, *loc. cit*, and the Khazînat ul-Asfiyâ, p 754, more precisely gives the date as 10 Dul-qa'd, A H 942, and adds further that he (Jamâlî) was buried by the side of Khwâjah Qutb ud-Dîn Bakhtyâr Kâkî in the tomb which he had himself erected It seems therefore probable that there were two authors bearing the same *takhallus*, and that the present Jamâlî, who wrote the سير العارفين, and died in A H 942 is different from the one who is said to have died in A H 922 or 925, and who in all probability, is the author of the بيان حقائق احوال سيد المرسلين, composed. A H 868-876=A D 1463-1472 (see Sprenger, Oude Cat p 446, Ethé, Bodl Lib Cat No 1274, and As Soc Cat No 648) and of the Maşnawîs قدرت نامه - نصرت امه - فرصت نامه - مهر القلوب and محبوب الصديقين (see Bûhâr Lib Cat vol i, No 357)

According to Akhbâr ul-Akhyâr *loc cit*, our author's son Shaykh Âbd ul-Hayy, with the *takhallus* Hayâtî, (b A H 923=A D. 1517 and d A H 959=A D 1551) lies buried by his father's side Another son, Shaykh Gadâ'î Kanbû well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A H 976=A D 1568 during the reign of Akbar.

The author tells us in the preface that after visiting the *Haramayn*, and after his long travels in Magrib, Yaman, Palestine, Rûm, Shâm, the two 'Irâqs, Adarbaijân, Gîlân, Mâzandarân and Khurâsân, he returned to his home at Dihlî, and devoted his whole time to the services of his *Pîr* Samâ ud-Dîn He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met Finding the task too difficult, he confined his work to a few Indian saints

For Jamâlî's life see, besides the references given above, Natâ'ij ul-Afkâr p 102 Makhzan ul-Garâ'ib, p 142, Elliot, Hist of India, vol. vi, p 488 For other copies of the Siyar ul-'Ârifîn see Rieu i, p. 354, W Pertsch, Berlin Cat p 556, Ethé, India Office Lib. Cat. Nos 637-639 Lithographed, Delhi, A H 1311.

The notices, fourteen in number, are arranged in chronological order, and deal with the following Shaykhs —

1 Khwâjah Mu'în-ud-Dîn Hasan Sijzî, who died in Ajmîr, A H 633=A D. 1236, on fol 3ª.
2. Shaykh Badr-ud-Dîn Mahmûd Mû'înahdûz (without any rubric), on fol 10ª
3 Shaykh Bahâ-ud-Dîn Zakarîyâ, on fol 11ª
4 Shaykh Qutb-ud-Dîn Bakhtyâr Ûshî, on fol 28ᵇ
5 Shaykh Farîd-ud-Dîn Mas'ûd (Ganj-i-Shakar), on fol 39ª
6 Shaykh Sadr-ud-Dîn 'Ârif, on fol 58ᵇ
7 Shaykh Nizâm-ud-Dîn Muhammad Badâ'ûnî, on fol 67ᵇ
8 Shaykh Rukn-ud-Dîn Abul Fath, on fol 88ª
9 Shaykh Hamîd-ud-Dîn Nâgûrî, on fol 93ª
10. Shaykh Najîb-ud-Dîn Mutawakkil, on fol. 98ᵇ
11 Shaykh Jalâl-ud-Dîn Abul Qâsim Tabrîzî, on fol 102ª
12 Shaykh Nasîr-ud-Dîn Mahmûd Awadhî (i.e , Chirâg of Dihlî), on fol 107ᵇ
13 Sayyid Jalâl-ud-Dîn Makhdûm-i Jahâniyân Bukhârî on fol 111ª
14 Shaykh Samâ-ud-Dîn, on fol 117ª

The author's spiritual guide, Shaykh Samâ-ud-Dîn, to whom the last notice relates, was a disciple of Shaykh Kabîr-ud-Dîn Ismâ'îl, and died on the 17th of Jumâdâ I, A H 901=A D 1496, expressed by the chronogram مشت آمده بر نام او, i e مشت=705, added to his name سماء الدين=196, total 901.

Written in a hasty Nasta'lîq

Dated 26 Bhâdon 1202 Bengali era

—

## No. 1783

foll 362, lines 15 size 11×7¼, 6¾×3¼

تذكرة الكرام

# TADKIRAT-UL-KIRÂM

Biographical notices of Tâj ul-Ârifîn Shâh Muhammad Mujîb Ullah Qâdirî of Phulwârî (in Patna), and his sons, disciples and friends, together with an account of some earlier saints who lie buried in Phulwârî and its vicinity.

Author Muhammad Abul Hayât Qâdirî of Phulwârî Bihârî محمد ابو الحيات قادری پهلواری و البهاری.

Beginning :—

حمد و سپاس مر خالقی را که از دائرهٔ کاینات حضرت انسان را
بر همه گزیده و مرکز نظر رحمت خاص خود ساختهٔ الخ *

The work begins with a short biographical account of Rasûl Numâ Shâh Muhammad Wâris Qâdirî of Banâras, (d. 11 Rabî, II, A.H. 1166=A.D. 1752, see fol. 12ᵇ), the spiritual guide of Tâj ul-'Ârifîn Muhammad Mujib Ullah Qâdirî. According to the author's statement, fol. 83ᵃ, he died on Saturday 28th Jumâdâ II, A.H. 1191=A.D. 1777.

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons:

Rasûl Numâ Muhammad Wâriṣ Qâdirî, fol. 2ᵃ.
Walî Miyân, son of the above, fol. 13ᵃ.
Mîr Muhammad Gaus, sister's son of Rasûl Numâ, d. A.H. 1103=A.D. 1691, fol. 14ᵇ.
Shâh Gulâm Muhammad, fol. 17ᵃ.
Shâh Gulâm Imâm, fol. 22ᵃ.
Lal Muhammad, fol. ᵇ.
Makhdûm 'Âlam, fol. 23ᵃ.
Bibi Wahiyah, the wife of Makhdum 'Alam, fol. 25ᵇ.
Tâj ul-'Ârifîn Shâh Mujib Ullah Qâdirî, fol. 26ᵇ.
Friends of Taj ul-'Ârifîn, fol. 86ᵃ.
Shâh Lal Muhammad of Phulwârî, fol. 95ᵇ.
Shâh Muhammad Akram of Phulwârî, fol. 100ᵇ.
Shâh Giyas ud-Dîn 'Azîmâbadî, fol. 112ᵇ.
Shâh Gulâm Murtadâ, fol. 113ᵃ.
Shâh 'Ismat Ullah, fol. 115ᵇ.
Muhammad Wahîd ul-Haq, fol. 119ᵃ.
Shâh Khudâ Bakhsh, fol. 125ᵇ.
Shâh Jamâl Muhammad, alias Jumman, fol. 146ᵃ.
Shâh Muhammad Karîm, fol. 147ᵇ.
Shâh Muhammadî, fol. 148ᵇ.
Shâh Gulâm Sarwar, fol. 150ᵃ.
Shâh Gulâm Rasûl, fol. 150ᵇ.
Shâh Masîh Ullah, fol. 151ᵃ.
Shâh Muzaffar, fol. 153ᵃ.
Mir Badlî, fol. 153ᵇ.
Children of Tâj ul-'Ârifîn, fol. 154ᵇ.
Shâh 'Abd ul-Haq, fol. 154ᵇ.
Shâh 'Abd ul-Hayy, fol. 155ᵇ.

Shâh Muhammad Nûr ul-Haq, fol $156^{a}$.
Shâh Shams ud-Dîn Abul Farah, fol $157^{b}$
Shaykh ul-'Âlamîn Shâh Ni'mat Ullah Qâdirî, fol. $159^{a}$.
His illness and death, A.H 1247=A D. 1831, fol. $291^{b}$
Friends of Shaykh ul-'Âlamîn, fol $317^{b}$.
Sayyid Ashraf 'Alî, fol. $317^{b}$
Shâh Muhammad 'Alî Akbar, fol $323^{b}$
Mîr Auliyâ 'Alî, fol $325^{b}$
Shaykh Karam 'Alî, fol $327^{a}$
Miyân Muhammad Auliyâ, fol $328^{a}$
Saints of former times who lie buried in Phulwârî, fol. $328^{a}$
Sayyid Râstî (Minhâj ud-Dîn), fol $328^{a}$.
Khâsah and Khulâsah (brothers) sister's sons of Râstî, fol. $334^{b}$
Hâjî Haramayn, fol $335^{b}$
'Âshiq Shahîd, fol $336^{a}$
Shâh Ismâ'îl, fol $338^{a}$
Junayd Sânî, fol *ib*
Shâh Muhammad Wâsi', fol. $347^{b}$
Burhân ud-Dîn, alias Lâl Miyân, fol $348^{b}$
Female saints, fol. $350^{b}$
'Alî Hasan, fol $351^{a}$
Saints of Shahbâzpûr, fol $351^{b}$
Mîr Sayyid Shâh, fol $352^{b}$
Shâh Kâlan, fol $354^{a}$
Khwâjah 'Imâd ud-Dîn Qalandar, fol *ib*

The date of composition of the work, A H 1249=A.D 1833, is given in several places, see foll $311^{b}$, $312^{a}$, $312^{b}$, $360^{a}$.

The earlier portion of the work is written in a hasty Ta'lîq and the remaining in ordinary Ta'lîq

Not dated 19th century

## No. 1784

foll 120, lines 11-13, size 9 × 5¾, 6 × 3½

رياض الافكار

## RIYÂḌ UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works.

Author Wazîr 'Alî 'Azîmâbâdî with the *takhallus* 'Ibrati وزير على عظيم آبادى المتخلص به عبرتى

Beginning —

زيبا عذار عذراى منشات را .. ... نمودن نظم والاى نكته امو ى

مدرسد الخ *

The author, who has already been mentioned in connection with his work رياض الحروف (see No 788), gives a short account of his life on fol 82[b] of the present work He tells us that he was born at 'Azîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjah Peyâré La'l Dihlawî with the *takhallus Ulfati* to whom he was greatly indebted for his knowledge and information At first he attached himself to the service of Nawwâb Raushan ul-Mulk Mubârak ud-Daulah Muhammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the Munshî of Nawwâb Mubâraz ul-Mulk Diyâ ud-Daulah Sayyid Muhammad Hasan Khân Bahâdur Tahawwar Jang Later on he became a constant companion of Râjah Bhûp Singh

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers The letters thus collected included also short accounts of their writers, which he noted from Yad-i Baydâ, Sarw-i Âzâd, Mir'ât ul-Khayâl, etc In A H 1267 = A D 1850 he began to edit those letters in the present form

The date of completion of the work, A H 1268 = A D. 1851, is expressed by the words چه نثر متنى in a versified chronogram com-

posed by the author's pupil Furqatî, with his original name Sayyid 'Alî Bakhsh, and entitled Sayyid Amîr Jân, whom our author notices on fol 89b.

The work consists of twenty-eight *Khiyâbân* and the notices under each are arranged alphabetically, as follows .—

*Khiyâbân* I ( ا ), comprising 13 notices .—

(1) Abû 'Alî, entitled Shaykh ur-Ra'îs, was the son of 'Abd Ullah bin Sînâ According to Jâmi' ut-Târîkh, 'Abd Ullah came to Balkh during the time of Amîr Nûh bin Mansûr Sâmânî, and married a woman named Sitârah, who gave birth to Abû 'Alî in A.H 373=A.D 983. At the age of sixteen Abû 'Alî made himself master of all the subjects He then went to Hamadân and became the wazîr of Shams ud-Daulah bin Fakhr ud-Daulah, whom he cured of a severe cholic pain. He wrote طبقات شفا and other works. He died in Ramadân, A H 427=A D 1035, fol. 5a

(2) Abul Fath, son of Mullâ 'Abd ur-Razzâq, was a native of Gîlân He came to India, with his two brothers Hakîm Hâdiq and Hakîm Humâm, during the time of Akbar, whom he accompanied to Kâbul, and died there in Ramadân, A H 907=A D 1501, fol 6b

(3) Abul Fadl, son of Qâdî Mubârak Nâgûrî and brother of Shaykh Faydî, fol 7b

(4) Ahsan, with his full name Mîr Ahsan 'Alî, was the youngest son of Mîr Aulâd 'Alî, a respectable Sayyid of Lucknow. He was brought up at 'Azîmâbâd, and after his father's death became the pupil of Anwar 'Alî *Yâs* He entered the service of the Râjah of Betyâ on suitable pay, and died in A H 1260=A D 1844 at the age of forty-five, fol 9a

(5) Akhtar, with his original name Muhammad Sâdiq Khân, was born at Huglî Although a native of Bengal, his style was in no way inferior to that of the Persians The works محامد حیدریه on ethics and الارشاد حدیقه on Inshâ, are his compositions He lived for some time at Lucknow and the Deccan, and was still alive at the time of the writing of the present work, fol 10b

(6) Ârzû (Sirâj ud-Dîn 'Alî Khân), was born at Akbarâbâd. His paternal pedigree reached to Shaykh Nasîr ud-Dîn Chirâg-i Dihlî, while on his mother's side he descended from Shaykh Farîd ud-Dîn 'Attâr. He owed his

abilities to Mîr 'Abd uṣ-Samad *Sakhun* and Mîr Ġulâm 'Alî Âzâd. He died at Lucknow on the 23rd of Rabî'-II, A H 1160=A D 1747, and was buried at Dihlî, fol. 12[a].

(7) Afdal Khân, with his original name Mirzâ Muhammad 'Alî. His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services. The Mirzâ was born in India and after attaining maturity became the *Dârogah* of Muhammad Shâh's Fîl-Khânah, and received the hereditary title of Afḍal Khânî, fol 13[b].

(8) Akbar, the emperor of India, was born in A.H. 949=A D 1542 and died in A H 1014=A D 1605, fol 15[a].

(9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Mahmûd His ancestors belonged to Hamadân, but he was born at Asadâbâd He enjoyed the company of Âqâ Radî and Ḥakîm Shifâ'î, and came to India during the reign of Jahângîr and entered the latter's service He died in A H 1064=A D 1653, fol 16[a]

(10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Chand, was of 'Azîmâbâd At first he adopted the *takhallus* Gurbat, but subsequently changed it to Ulfat His masters were Mîr Muhammad 'Alî Samarqandî, with the *takhallus* Tahqîq and Muhammad Hazîn Lâhijânî, fol. 17[a]

(11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast. He was brought up at 'Azîmâbâd, and his ancestors, who belonged to Sikandarah, held high offices in the Muġal courts Through the influence of his patron ارج طلد سلنس, the resident of Dihlî he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Azîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil He died on the 6th of Safar, A H 1254=A D. 1838, fol. 18[b].

(12) Amân Ullah Ḥusaynî The account of him could not be found, fol 20[a]

(13) Râjah Amrit La'l, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow He was a most eminent pupil of Mirzâ Muhammad Hasan Qatîl He was appointed *Dârogah* of the Dîwân Khânah of Nawwâb

Gâzî ud-Dîn Haydar of Awadh, and lead a very respectable life, but his enemies poisoned the mind of the Nawwâb to such an extent that he (the Nawwâb) became determined to kill him. Being aware of the Nawwâb's evil motive, he managed to return home, where he put an end to his life by committing suicide, fol 21[a].

*Khiyâbân* II ( ب ) comprising six notices —

(1) Bâqir (Mullâ Muhammad), fol 22[b]

(2) Bâqir Şânî, with his full name Mîr Bâqir 'Alawî, was a native of Yazd, fol 21[b]

(3) Barhaman, with his original name Chandar Bhân, of Lâhaur, was a pupil of 'Abd ul-Ḥakîm Siyâlkotî and was a good Shikastah writer He left the works چار چمن - انشاء برهمن and a Dîwân. He died at Banâras, A H 1037 = A D 1627, fol 25[a].

(4) Bismil (Munshî Amîr Hasan Khân), son of Munshî 'Âshiq 'Alî Khân, was born at Kâkûrî in Lucknow. After the death of his father he went to Calcutta, where he died in A H. 1263 = A.D 1846, fol 26[a].

(5) Bismil (Mahdî 'Alî), son of Akbar 'Alî, was born at Fatḥpûr, Lucknow. He was a pupil of Mullâ Abul Qâsim Shîrâzî, whom the writer met at 'Azîmâbâd, fol. 27[b]

(6) Bîdil (Mirzâ 'Abd ul-Qâdir) of 'Azîmâbâd, died on Thursday, the 4th of Şafar, A H 1103 = A D 1691, fol 29[a]

*Khiyâbân* III ( ت ) comprising four notices —

(1) Tanhâ ('Abd ul-Latîf Khân), came from Fârs to India during Aurangzîb's reign, and served at various times as Dîwân of Kâbul, Kashmîr and Lâhaur, wrote good hands, and died during that emperor's reign fol. 30[a]

(2) Tahawwar Jang (Nawwâb Mubâriz ul-Mulk Ḍiyâ ud-Daulah Sayyid Muhammad Hasan Khân Bahâdur), son of Nawwâb Saulat Jang Bahâdur, was born at Chîtpûr in Calcutta During his stay at 'Aẓîmâbâd the writer of this work served him as Munshî, and he also accompanied him to Banâras He died at Chîtpûr, A H 1258 = A D 1842, fol 31[a]

(3) Tîtar Chand, a Hindû Kâyast, was, according to Muhammad 'Askarî s الصحائف الشرائف, a pupil of Ni'mat Khân 'Âlî, fol. 32[a]

(4) Tékchand, with the *takhalluş* Bahâr, was a pupil of

Shaykh Abul Khayr Khayr Ullah and Sirâj ud-Dn 'Alî Khân Ârzû. His compositions are جواهر الحروف, نوادر الحروف and بهار عجم, fol. 33[a]

*Khiyâbân* IV (ث) comprising one notice —

(1) Ṣanâ'î (Khwâjah Husayn Mirzâ) of Mashhad revised most of the poems of Shaykh Fayḍî, through whose influence he rose to distinction He died at Lâhaur, fol 34[b]

*Khiyâbân* V (ج), comprising five (wrongly written three) notices.—

(1) Jâmi ('Abd ur-Raḥmân)of Jâm, left fifty-four works, and died on Friday, 13th of Muḥarram, A.H. 890=A D 1485 at the age of eighty-one, fol 35[b].

(2) Ja'far (Mirzâ), entitled Âsaf Khân, was the son of Badî' uz-Zamân He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âsaf Khân He died in A H 1021=A D 1612, fol. 37[a].

(3) Jalâlâ (Sayyid Jalâl ud-Dîn Muḥammad), was born at Urdistân, came to India during the reign of Shâh Jahân, fol 37[b]

(4) Jûyâ (Mirzâ Dârâb Beg), of Kashmîr, died in 'Âlamgîr's time, A H 1118=A D 1706, and was buried at Kashmîr, fol. 38[b].

(5) Jahângîr (Abul Muzaffar Nûr ud-Dîn Muhammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A H. 1014=A D. 1605, and died on Sunday, 28th Ṣafar, A.H. 1037=A.D. 1627, fol. 39[b]

*Khiyâbân* VI (ح), comprising four notices.—

(1) Hazîn (Shaykh Muhammad 'Alî), was born at Isfahân, but his ancestors belonged to Lâhijân He died at Banâras, A H 1080=A D 1669, fol 41[a]

(2) Ḥasrat (Muhammad Sa'îd), son of Munshî Wâ'iz 'Alî The writer of this work was greatly attached to him In A H 1256=A D 1840 he returned from Kânpûr to his native place, 'Azîmâbâd, and was passing his days happily in the company of friends, fol 42[a].

(3) Hasratî (Lâlah Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlah Mahârâj Singh, Vakîl of the Patna Civil Court From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub-Judge, Patna, fol. 43[a].

(4) Haydar (Mîr), was a pupil of Sirâj ud-Dîn 'Alî Khân Ârzû, fol. 44[b]

*Khiyâbân* VII ( خ ) comprising four notices:—

(1) Khusrau (Mîr Abul Hasan) His works are اعجاز خسروی - خمسه and three Dîwâns He died on Friday, 3rd Shawwâl A.H 725=A D 1324, fol 46[a]

(2) Khafâ (Bashârat 'Alî), son of Sayyid Shams ud-Duhâ and a pupil of Ashraf Husayn, was a native of 'Azîmâbâd. He went to Calcutta, and for some time held the post of Munsif at Chittagong He then went to Lucknow with Nawwâb Jalâl ud-Daulah Bahâdur and entered the service of Amjad 'Alî Shâh, and subsequently, returned to Calcutta by the direction of Nawwâb Sharaf ud-Daulah. There he died on the 27th of Ramadân, A H 1267=A D 1850, and was buried in the garden of Maulavî 'Âlim 'Alî, fol 47[a]

(3) Khallâq (Tasadduq Husayn), son of 'Abd Ullah, the Muftî of Machhli andar, was born at Nagar Nahsa in Bihâr He was a pupil of Walî Ullah, the Muftî of Lucknow The writer of this work enjoyed his company at Azîmâbâd, where he died, a few days before the composition of the present work, on Tuesday, 20th of Safar, A H 1268 (wrongly written 1068)=A D 1851 and was buried at Nagar Nahsa, fol 48[b]

(4) Khurram Mirzâ (Abul Muzaffar Shihâb ud-Dîn Muhammad) entitled Shâh Jahân, fol 50[a]

*Khiyâbân* VIII ( د ), comprising two notices —

(1) Dânishmand Khân (Shafî'â) was of Yazd He was honoured with high posts by Shâh Jahân and 'Âlamgîr, and died in A H 1080=A D 1669, fol 51[a].

(2) Dâniyâl, the fifth child of the Emperor Akbar He died of excessive drinking on Tuesday, the 28th of Shawwâl, A H. 1013=A D 1604, fol 52[a]

*Khiyâbân* IX ( ذ ) comprising two notices —

(1) Dabîh (Mirzâ Amân 'Alî), son of Mirzâ Ibrâhîm 'Alî Khân Isfahânî, was born at Akbarâbâd, but his ancestors belonged to Isfahân. The writer of this work was on intimate terms with him Dabîh was still living at

'Azîmâbâd at the time of the writing of the present work, fol 53[b]

(2) Dulqadr (Mirzâ Muhsin) was a son of Mirzâ Dâniyâl. He belonged to the Dulqadr sect of Persia, which was well-skilled in archery, and hence the *takhallus* Dulqadr He was a great satirist, and died in A H 1114=A D 1702, fol 55[a]

*Khiyâbân* X ( ر ) comprising five notices —

(1) Râsikh (Shaykh Gulâm 'Alî), son of Shaykh Muhammad Fayd, was born at 'Azîmâbâd where he died in A H 1236=A D 1820, at the age of sixty, fol 57[a].

(2) Râzî (Sayyid 'Askarî), entitled 'Âqil Khân, held the influential *Mansab* of 4,000 under Aurangzîb He died in A H 1108=A D 1696, fol. 58[b]

(3) Rahîm ('Abd ur-Rahîm) entitled Khân Khânân, was born in A.H 964=A D 1556 He was one of the most influential nobles of Akbar's time, and died at the age of seventy-two, fol 59[b]

(4) Rasâ (Îzad Bakhsh), a pupil of Shaykh 'Abd ul-'Azîz, was born at Akbarâbâd, of which place he was the Dârogah in 'Âlamgîr's time, fol 61[a]

(5) Ridâ (Shaykh Muhammad) of 'Azîmâbâd, was alive from 'Âlamgîr to Muhammad Shâh's reign, and held the post of Vakîl under Shâh Shujâ' He had great faith in Sayyid 'Abd ul-Jalîl Bilgrâmî and died in A H 1143=A D 1730, fol 62[a]

*Khiyâbân* XI ( ز ) comprising three notices —

(1) Zakî (Mir Zayn ul-'Âbidîn) of Teherân In his youth he fell in love with a girl, after whose death he came to Dihlî in a distracted frame of mind, and died, fol 63[a]

(2) Zakî (Lâlah Chûnî La'l), son of Lâlah Zûrâwar Singh His ancestors belonged to Dihlî, but he was born at 'Azîmâbâd He was a pupil of Ulfati, the teacher of the writer of this work He wrote a short treatise entitled گلشن زکی He was a Vakîl in the Munsif's court at Patna, fol 64[a]

(3) Zîb un-Nisâ Begam, daughter of the Emperor 'Âlamgîr, was born at Dihli on the 10th of Shawwâl, A.H. 1048=A D 1638 In her early age she learnt the Qurân by heart, was well versed in Arabic and Persian, and wrote good Naskh, Nasta'lîq and Shikastah hands was a good poetess and showed great favour towards

poets, scholars and calligraphers; adopted the *takhallus* Makhfî, and wrote a Dîwân, died A.H. 1113=A.D. 1701 and was buried in Bâġ-i Sî-Hazârî at Shâhjahânâbâd, fol 65[b]

*Khiyâbân* XII ( س ), comprising four notices.—

(1) Sa'dân (Shaykh), entitled Asad Khân, was born at Lâhaur In A H. 1050=A D 1640 he was introduced to Shâh Jahân by Mûsawî Khân and was rewarded. In the fourth year of the Emperor's reign he became Wazîr and received the title of 'Allâmî wa Fahhâmî. He died on the 22nd of Jumâdâ II, A H. 1066=A.D. 1655, fol 66[b].

(2) Sa'd (Muhammad Mir Khân), brother of Fadâ'il Khân of Râwalpindî He entered the service of the Prince A'zam Shâh, and subsequently became the وقائع خوان of Aurangzib He died in A H 1046=A D 1636, fol 67[a]

(3) Salîm (Muhammad Qulî) of Teherân, came to India during Shâh Jahân's reign, and died at Kashmîr, A H 1057=A D 1647, fol 67[b]

(4) Shihâb Jang (Nawwâb Husayn Qulî Khân), youngest son of Mubârak ud-Daulah Muhammad Mahdî Qulî Khân Shaukat Jang, was brought up at 'Azîmâbâd, fol 68[a]

*Khiyâban* XIII ( ش ), comprising four notices —

(1) Shâh Muhammad, better known as Khalîfah Shâh Muhammad The account of him could not be traced, but it appeared from his letters that he studied for a long time at Qannûj He gave the title of حامع القوانين to his collection of letters, fol 70[a]

(2) Sharîf Tabrîzî came to India during Akbar's reign and spent some time with Râjah Mân Singh as Bakhshî of Bengal, but later on rose to higher distinctions He at first adopted the *takhallus* Faydi, but a dispute with the celebrated Shaykh Faydî, caused him to change it to Sarmadî, fol 71[a]

(3) Shifâ (Khwâjah Muhammad Kâzim), son of Khwâjah 'Abd ul-'Alî Khân, was born at 'Azîmâbâd He at first received his education from Najaf 'Alî and later on from Ashraf Husayn He learnt poetry from Mirzâ Ahmad The writer of this work was on intimate terms with him He was still living at 'Azîmâbâd at the time of the writing of the present work, fol 72[a].

(4) Shîr Khân Lodî son of Muhammad Amjad Khân, was of

the Afġân tribe He wrote the work مرآة الخيال, fol. 73ª.

*Khiyâbân* XIV ( ص ), comprising three notices .—

(1) Sâdiq, with his full name Mirzâ Muḥammad Ṣâdiq, was born at Lâhaur He could not be traced, fol. 74ª.

(2) Sâ'ib (Muhammad 'Alî) was born at Tabrîz, but was brought up at Isfahân, died in A H 1080=A.D. 1669, fol. 74ᵇ.

(3) Safî (Âġâ) of Mashhad, came to Lucknow during the time of Nawwâb Âsaf ud-Daulah, and married the sister of Nawwâb Zafar ud-Daulah, fol. 75ᵇ.

*Khiyâbân* XV ( ض ), comprising two notices —

(1) Damîr (Hîrâ La'l) was the son of Râjah Peyâré La'l Ulfatî, the teacher of the writer of this work He was born at 'Azîmâbâd, but his ancestors belonged to Shâhjahânâbâd The writer of this work and Shâh Bakhshish Husayn Wahshati enjoyed his learned society very often He died in A H 1259=A.D 1843, fol. 76ᵇ

(2) Diyâ Ullah (Sayyid) of Bilgrâm was a Hâfiz, and spent his time in teaching He was a pupil of Mir Sayyid Kâlîwî میر سید کالوی After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Diyâ Ullah's children He died in A H 1103=A D 1691, ol 77ᵇ

*Khiyâbân* XVI ( ط ), comprising three notices —

(1) Tâlib of Amul, died, A H 1036=A D 1626, fol 78ª

(2) Tuġrâ of Mashhad, fol 79ª

(3) Tahmâsp (Shâh), son of Shâh Ismâ'îl bin Sultân Haydar Safawî, died on Tuesday, 17th Safar, A.H 984=A D. 1576, fol 80ª

*Khiyâbân* XVII ( ظ ) comprising one notice —

(1) Zuhûrî (Mullâ Nûr ud-Din Muhammad) of Turshîz, was killed at Bijâpûr by Deccan robbers (but see No 284) in A H 1025=A D 1616, fol 81ª

*Khiyabân* XVIII ( ع ), comprising five notices —

(1) 'Âlamgîr (Abul Muzaffar Muhyî ud-Dîn Muhammad Aurangzîb), the third son of Shah Jahan fol 82ª

(2) 'Alî (Mirzâ Muhammad), entitled Ni'mat Khân His ancestors were physicians of great eminence His

father Ḥakîm Fatḥ ud-Dîn came from Shîrâz to India, where 'Alî was born. He was the Superintendent of 'Âlamgîr's kitchen, and received the title of Ni'mat Khân. In Bahâdur Shâh's time he was honoured with the title of Dânishmand Khân He died in A H 1121= A.D 1709, fol. 82[b].

(3) 'Ibratî (Mîr Wazîr 'Alî), the writer of the present work, fol 83[b].

(4) 'Urfî (Sayyid Muhammad), of Shîrâz, died in A.H 999= A D 1590 fol 84[b] See No 253

(5) 'Alî, with his full name Nâsir 'Alî, was born at Sirhind. He died at Dihlî, on the 20th of Ramadân, A H. 1108= A D 1696, and was buried by the side of Sultân ul-Mashâ'ikh Nizâm ud-Dîn, fol 85[b]

*Khiyâbân* XIX ( ع ), comprising two notices —

(1) Gâlib (Mirzâ Asad Ullah Khân), a contemporary of the writer of this work, was still alive at Shâhjahânâbâd at the time of the writing of the present work, fol 86[b].

(2) Ġanîmat (Muhammad Akram), fol 88[a] See No 367

*Khiyâbân* XX ( ف ), comprising six notices --

(1) Fânî (Shaykh Muhammad Muhsin) of Kashmîr was a pupil of Mullâ Ya'qûb Sarfî Kashmîrî Mullâ Muhammad Tâhir Ġanî and Hâjî Aslam Sâlim were his pupils He was appointed *Sadr* of Ilâhâbâd by Shâhjahân, but later on was removed from that post His Dîwân consists of 6,000 verses He died in A H 1081=A D. 1670, fol 89[a]

(2) Furqatî (Sayyid 'Alî Bakhsh), entitled Sayyid Amîr Jân, was the son of Sayyid Karîm Bakhsh He was born at Shâhjahânâbâd, but his ancestors, who traced their descent from Sayyid Bahâ ud-Dîn Dakariyâ Multânî, belonged to Multân At the age of twelve years he came with his father to 'Azîmâbâd, and at first placed himself under the tuition of Mîr Muhammad Mahdî, *takhallus* 'Ayshî, and later on, under that of the writer of this work, fol 90[b]

(3) Faryâd (Shâh Ulfat Husayn Mûsawî), whose pedigree reached to the renowned Saint Bû 'Alî Qalandar, was born at 'Azîmâbâd He was a contemporary of the writer of this work He was living at 'Azîmâbâd till A H 1256=A D 1840, after which he went to Calcutta, fol 92[a]

(4) Fitrat (Mirzâ Mu'izz Mûsawî Khân) of Qum came to I during the reign of 'Âlamgîr, at whose desire he mar the daughter of Shâh Nawâz Khân The Emp made him the Dîwan of the Deccan, and honoured with the title of Mûsawî Khân He died in Deccan, A H 1101=A D 1689, fol 93ª. See No 355

(5) Faydî, died on Sunday, 10th Safar, A H. 1004=A D. 1 fol 94ª See No 261

(6) Fayyâd 'Alî Khân was a grandson of Ashraf 'Alî K Kokâ He came from Dihlî to 'Azîmâbâd and ent the service of Mahârâj Shitâb Râî, who showed fav on him, fol 95ᵇ

*Khiyâbân* XXI ( ق ), comprising one notice —

(1) Qatîl (Mirzâ Muhammad Hasan), died at Lucknow Saturday, 23rd Rabî'I, A H 1233=A.D 1817, fol See No 434.

*Khiyâbân* XXII ( ک ), comprising two notices —

(1) Kâhî (Mullâ Najm ud-Dîn) popularly called Abul Qâ was well versed in Tafsîr, astronomy, theology, sûf music, riddles and history He came to India entered the service of Akbar, fol 97ᵇ.

(2) Kalim (Mirzâ Abû Tâlib) of Hamadân, died in A H 106 A D 1650, fol 98ᵇ See No 314.

*Khiyabân* XXIII ( ل ), comprising one notice —

(1) Lachhmîn Narâyan (Lâlah), was a clerk of Nawwâb ud-Daulah. He was living at Calcutta, where he the Vakîl of Nawwâb Shujâ ud-Daulah's v fol 100ᵇ

*Khiyabân* XXIV ( م ), comprising seven notices —

(1) Mubarak (Mullâ) of Nâgûr, was well versed in poe riddles and sûfism and wrote a commentary on Qurân, entitled مدارس العلوم Faydî and Abul Fadl his sons He was buried at Akbarâbâd, fol 101ᵇ

(2) Manshâ (Mirzâ Ahmad), son of Mirzâ Najm ud-Dîn Khân, was born at Lucknow , married the daughte Inshâ Allâh Khân In his youth he came to 'A âbâd and lived for some time with Nawwâb Shahâ 'Alî Khân Bahâdur He was a pupil of Mirzâ Mul mad Husayn Qatîl, and died at 'Azîmâbâd, in the h of Tasadduq Husayn Khân on the 23rd of Rabî

A.H. 1255=A.D. 1839, and was buried near the tomb of Shâh Arzânî, fol $102^b$.

(3) Munîr (Mullâ Abul Barakât) of Lâhaur. In the time of Shâh Jahân he was appointed a Munshî to Nawwâb Sayf Khân, Sûbahdâr of Lâhaur, but subsequently lived with Nawwâb I'tiqâd Khân, Nâzim of Jaunpûr. He is the author of the Masnawîs اب و رنگ and ساز و سوز and of other treatises. He died at Akbarâbâd on the 7th of Rajab, A.H. 1054=A.D. 1644 and was buried at Lâhaur, fol $103^b$.

(4) Mauzun (Râjah Râm Narâyan Singh), son of Rang La'l, Dîwân of Nawwâb 'Alî Wardî Khân Mahâbat Jang, was born in a suburb of 'Azîmâbâd, and after his father's death enjoyed the warm favours of Nawwâb Mahâbat Jang, and became the Nâ'ib of 'Azîmâbâd, was a pupil of Shaykh Muhammad 'Alî Hazîn, and died, A.H. 1087=A.D. 1676, fol $104^b$.

(5) Mahâbat Jang (Nawwâb Shujâ' ul-Mulk Husâm ud-Daulah Muhammad 'Alî Wardî Khân), son of Mirzâ Muhammad Khurâsânî. Fifteen years after the death of Murshid Qulî Khân, the governor of Bengal, Bihâr and Orissâ, he (Mahâbat Jang) killed Sarfarâz Khân and usurped the government. He died on the 9th of Rajab, A.H. 1169=A.D. 1755, fol $105^b$.

(6) Mahâbat Khân (Zamânah Beg), son of Guyûr Kâbulî, received the title of Mahabat Khân from Jahângîr and that of Mahâbat Khân Khânân Sipahsâlâr from Shâh Jahân. He died in A.H. 1044=A.D. 1634, fol $106^b$.

There is a *lacuna* after fol $106^b$, and the last notice under the letter م is missing.

*Khiyâbân* XXV ( ن ), comprising four notices:—

(1) Nasîrâ of Hamadân had a taste for sûfism and was well versed in mathematics. He studied for some time under Shaykh Bahâ ud-Dîn Âmulî, and died in A.H. 1030=A.D. 1620, fol $107^b$.

(2) Ni'mat Ullah Walî (Sayyid Nûr ud-Dîn), fol $108^a$. See No. 168.

(3) Nawâ'î (Mîr Amîr 'Alî Shîr), Wazîr of Husayn Mirzâ, was well versed in Turkish poetry; was a great patron of learning, and died in A.H. 906=A.D. 1500. He left one Persian and six Turkish Dîwâns and also several Masnawîs and treatises, fol $108^b$.

(4) Nûrî (Qâdî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâdî. He was killed during the reign of Jahângîr, A H 1019=A.D. 1610, fol 109[b]

(5) Nûr Jahân Begam, daughter of Mirzâ Giyâs and wife of Jahângîr, died A H 1055=A D 1645, fol 110[b].

*Khiyâbân* XXVI ( و ), comprising five notices.

(1) Wâ'iz (Mirzâ Muhammad Rafî') of Qazwîn, is the author of the work ابواب الجنان, fol 111[a] See No 954.

(2) Wahshatî (Shâh Bakhshish Husayn), son of Shâh Ahmad Husayn, was a pupil of Râjah Peyâré La'l, the teacher of the writer of this work He was born at Shaykh-pûrah in Bihâr, and was a friend of the writer of this work He went to Lucknow and died there on the 29th of Dulhijjah, A H 1262=A D 1845, fol 112[a]

(3) Wahîd (Mirzâ Tâhir) of Qazwîn, was at first the chronicler of Shâh Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Safawî. He died in A H 1110=A D 1698, fol. 113[a].

(4) Wazîr Mal, was a Hindû Kâyast of Dâ'ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhir La'l was employed in the court at Bareily, fol 114[a]

(5) Wilâ (Rajah Bhûp Singh) was the daughter's son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at 'Azîmâbâd, his father Râjah Mânik Chand's birthplace was Lucknow He was a friend of the writer of this work fol 114[b].

*Khiyâbân* XXVII ( ه ), comprising one notice —

(1) Humâyûn Shah (Nasir ud-Dîn Muhammad), the Emperor, fol 115[b]

*Khiyâbân* XXVIII ( ی ), comprising four notices :—

(1) Yâs (Anwar 'Alî) of Arrah He died at 'Azîmâbâd on a pilgrimage in A H 1262=A D 1845, fol 116[b].

(2) Yâr Muhammad is the author of the work دستور الانشا. He was a contemporary of Sayyid Gulâm Husayn Khân Fidâi Jang, by whose order he wrote a letter (quoted), fol 117[b]

(3) Yaktâ (Naurûz 'Alî Khân), son of Mirzâ Amân 'Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol. 118[b].

(4) Yûsuf (Mîr) son of Mîr Muhammad Ashraf, was a native

of Bilgrâm and a school friend of the author of the Sarw-i Âzâd (Gulâm 'Alî Âzâd) He went to Lucknow for medical treatment, and died there on Thursday, Jumâdâ II, A.H. 1102=A.D. 1690, and was buried in Maḥmûd Bâġ, Bilgrâm, by the side of his grandfather. fol 119[b]

Written in ordinary Ta'lîq.
Dated 14 Bhâdon, 1272 Faslî

## No. 1785

foll 301, lines 15, size 8¾ × 5, 6 × 3¼

مرآة الخيال

# MIR'ÂT UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine, music, the interpretation of dreams, physiognomy, geography and ethics.

Author Shîr Khân bin 'Alî Amjad Khân Lodî شیر خان بن علی امجد خان لودی

Beginning —

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره کشای را

The author's father was in the service of Prince Shujâ', and died in A H 1084=A D 1673 In A H 1090=A D 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âsir-i 'Âlamgîrî, p 214, was appointed Faujdâr of Dihlî in A H 1092=A D 1681

The work ends with a versified chronogram expressing the date of its completion, A H 1102=A D 1690

See Rieu, i, p 369 Sprenger, Oude Catalogue, p 115, Aumer, Munich Catalogue, p 3, Ethé, Bodl Lib Cat Nos 374 and 375, W Pertsch, Berlin Cat p 618, Ethé, Ind Office Lib Cat Nos 673 and 674; Asiatic Society, Bengal, Cat Nos 223-224 and 1716, Bland, in Journal of the Royal Asiatic Society, ix pp 140 and 142. Printed, Calcutta, 1831, and Bareily, 1848

A list of the contents is prefixed to the MS The original folios are mounted on new margins

Written in fair Nasta'lîq

Dated Tuesday, 6 Rabî' II, A H 1141

Scribe حفیظ الله

## No. 1786

foll. 160, lines 7, size 7¾×4½; 6×3½

سفینهٔ خوشگو

# SAFÎNAH-I KHWUSHGÛ

An abstract from the second volume of Khwushgû's Safînah containing biographical notices of poets of the middle age

Beginning:—

الحمد لله و المنت که بتوفیقه از تسوید دفتر اول سفینهٔ خوشگوی فراغ حاصل شد الخ *

For particulars see No 690, where a copy of the rare third volume of the work has been fully described.

The present copy begins with Jâmî and ends with Muhammad Qâsim Surûrî

Written in ordinary Nîm-Shikastah

Not dated, 19th century

## No. 1787

foll 79; lines 15, size 8¼×4¾; 6¼×3½

تذکرهٔ علي حسين گرديزي

# TADKIRAH-I 'ALÎ HUSAYN GARDÎZÎ

Notices of Rekhtah poets with copious extracts from their compositions

Author: Fath 'Alî, commonly called 'Alî ul-Husaynî ul-Gardîzî فتح علي المدعو بعلي الحسني الگرديزي.

Beginning:—

ابتدای سخن به حمد سخن آفرین سزاست که سر لوح نسخهٔ کائنات را بنور محمدی مذهب نمود الخ *

In the preface the author tells us that as the previous Tadkirahs of Rekhtah poets were not free from partiality and inaccuracy, he thought of compiling the present work It was written at Dihlî in A.H. 1165=A.D 1752 See Sprenger, Oude Cat p 178, Rieu iii,

p. 1071 ; Ethé, Ind. Office Lib. Cat. Nos. 698–700 , Garcin de Tassy, Littératur Hindouie, 2nd ed , vol i, p. 523 and Journal Asiatique, 5e Série, vol. ii, p 369

The notices, ninety-three in all, are arranged in alphabetical order, beginning with Ârzû and ending with 'Abd ul-Wahhâb Yakrû

Written in ordinary Ta'lîq

Not dated , 19th century

The signature "Gore Ouseley", which appears on the first page, indicates that the MS once belonged to that great orientalist

## No. 1788

foll. 326 , lines 17–19 , size 10×6¼ . 7¼×3¾

خزانۀ عامره

## KHIZÂNAH-I 'ÂMIRAH

A copy of Gulâm 'Alî Azâd's Khizânah-i 'Âmirah See No 700

Beginning as usual .

سر کلام را جیعه حمد صانعی الخ *

A list of the persons noticed in the work is given at the beginning of the copy

Written in Nasta'lîq and Ta'lîq

Not dated , 19th century

The MS is in a damaged condition

## No. 1789

foll 358 , lines 17 , size 8¼×6¼ 6¼×4

تذکرۀ شعرای هندي

## TADKIRAH-I SHU'ARÂ-I HINDÎ

A biographical dictionary of Rekhtah poets, with numerous quotations from their compositions

Author Sayyid Abul Qasim, otherwise called Mîr Qudrat Ullah Qâdirî, with the *takhallus* Qâsim

سید ابو القاسم عرف میر قدرت الله قادري المتخلص به قاسم *

Beginning —

بیان وصاحب نشان که نظم جواهر العاطش فرحت اورای ملوب جانفرسودگان الخ *

The author gives a short account of his life on fol. 225[b] From this we learn that one of his ancestors was Sayyid Ismâ'îl Another ancestor, Sayyid Fâdil, who lies buried in Gujarât, was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muhammad Fakhr ud-Dîn and Khwâjah Ahmad Khân, and later on studied medicine under Hakîm Muhammad Sharîf Khân (probably identical with the author of علاج الامراض - تالیف شریف, etc see Nos. 1009 and 1010) He further adds that from an early age he had a liking for poetry, which he learnt from Hidâyat Ullah Khân, *takhallus* Hidâyat (see fol 323[b]) According to Sprenger, Oude Cat., p 186, Qâsim died about A H. 1246=A D 1830

The date of completion of the work, given at the beginning, fol 2[a], is A H 1221=A D 1806, and several chronograms, composed by the author's relatives and friends are found on foll 2[a] and 2[b]. Sprenger, Oude Cat *loc cit* calls the work مجموعۂ نغز, but it is to be remarked that مجموعۂ نغز is, like several others, only a chronogram, given in a versified Târîkh by Mîr Gâlib 'Alî Khân, who adopted the *takhallus* Sayyid and was entitled Sayyid ush-Shu'arâ.

The notices are arranged in alphabetical order The work is divided into a *Muqaddimah*, twenty-eight *Harf* (i e, the twenty-eight letters of the alphabet), and a *Takmilah* The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtah poetry The *Takmilah* or the Supplement (fol 246[a]) contains notices of those poets, particulars about whom the author could not ascertain at the time of writing the Tadhkirah This last section, likewise arranged alphabetically, ends abruptly in the middle of the letter ی with the name of فدوی

Written in ordinary Ta'liq

Dated 14 October, 1822

The scribe سوائي رام says that he transcribed the copy at the request of one Muhammad Jamâl ud-Dîn.

# ROMANCES, TALES, AND ANECDOTES

---

## No. 1790

pp. 705 (foll 353) lines 25, size $11\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$

## زینت المجالس

## ZÎNAT UL-MAJÂLIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc, etc.

Author. Majd ud-Dîn Muhammad ul-Husaynî, surnamed Majdî Kirmânî مجد الدین محمد الحسینی المتخلص بمجدی کرمانی

Beginning —

ثنای نامتناهی و حمد نا محصور * بران سزد که شد هر دو کون ازو معمور

Rieu ii, p 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî He flourished under Shâh 'Abbâs I of Persia (A H 985—1038=A D 1587--1629) As for his sources he enumerates the following works — روضة الصفا - حبیب السیر - نزهة القلوب - جامع الحکایات - نگارستان - نخب المعانی - ابن خلکان - تاریخ ابو حنیفه دینوری - کشف الغمه - الفرج بعد الشدة - تاریخ یافعی and تاریخ حافظ ابرو

In the preface he says that he wrote the work at the instance of some friends in A H 1004=A D 1595 dividing it into nine *Juz*, each of which consists of ten *Faṣl*

Juz i, on p 3, ii, p 227 iii, p 339 iv, p 391 v, p 431, vi, p 469, vii, p 501, viii, p 539 and ix p 587

The contents of the work have been fully described in Rieu *loc. cit* See also Rieu, Suppt No 395, Browne, Camb Univ Lib Cat, A S.B. Cat No. 284, W Pertsch, Berlin Cat Nos 1017–1018 Extracts from the work are given in Elliot, Hist of India, vol ii, p 506 See also Barbier de Meynard, Dict, Géogr, preface, p 20, Mélanges Asiatiques, vol iii, p 679, vol v, pp 246, 519, and Ouseley's Travels, vol i, p 19. Lithographed Teheran, A H. 1262

A detailed list of the contents, added in a later hand, is found at the beginning of the copy. There is a *lacuna* on p. 346.

A good copy Written in beautiful Nasta'lîq within gold and coloured borders with a faded frontispiece

Not dated, 17th century

A note on a fly-leaf at the beginning says that one Munshî Sayyid Jân Khân Bahâdur bought the MS for rupees forty-six at Dihlî from the library of Nawwâb Shams ud-Dîn Khân Bahâdur.

- --- - -

## No. 1791

foll 105, lines 19, size $8\frac{3}{4} \times 6$, $8 \times 4\frac{1}{2}$

قصهٔ حاتم طائي

## QIṢṢAH-I ḤÂTIM ṬÂ'Î

The popular romance of Hâtim Tâ'î, without the author's name Beginning —

سپاس بیقیاس مر پروردگاری را جل شانه و هزاران نعت بر ان

سرور کائنات الخ *

See Browne, Camb. Univ Lib Cat, p 399, Rieu ii, p 764 J Aumer, p 55 W Pertsch, Berlin, Cat, p 991, A F Mehren, p 33, Ethé, Bodl Lib Cat Nos 449, 2-451 Ethé, Ind Office Lib Cat Nos 780–783 This romance has been translated into English by D Forbes, London 1830 The text has been edited by G J Atkinson Calcutta, 1818 Another edition appeared in Constantinople, 1840 Another version of the story, due to Husayn Wâ'iz Kâshifî, A H 891 = A D 1486, is noticed in Ethé, Bodl Lib Cat. No 452 and W Pertsch, Berlin Cat, p 992

Written in ordinary Ta'lîq, some folios diagonally

Dated Dul-hijjah, 1181 Faslî

# POETRY

## No. 1792

foll 606, lines 25, size 12×7, 7¼×4

شاهنامه

## SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos 1–9) The Preface of Bâysangar, the satire on Sultân Mahmûd and the chronological list of the ancient kings of Persia, occupy foll $1^b$–$7^a$

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number This excess is due to the following addition of Garshâsp Nâmah to the original text ·

گرشاسپ نامه Garshâsp Nâmah, foll $523^b$–$606^a$

Beginning, like the copy noticed in Rieu Supplement, No 195

ز کردار گرشاسپ اندر جهان یکی نامه بد یادگار مهان

The Garshâsp Nâmah is, perhaps the oldest epic poem written in imitation of the Shâh Nâmah It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sultân Mahmud's son, Sultân Mas'ûd (A H 421–432=A D 1030–1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A H. 458=A D 1066, i.e , at least twenty-six or twenty-seven years after the death of Asadî .

ز هجرت ببور سپهری کز کست
شدش چار صد سال پنجاه و هست

It is therefore evident that the work is of a later author, one who, according to Ethé, Bodl Lib Cat Nos 507 and 508 , Ethé, Ind Office Lib Cat No 893, and some others, was most probably 'Alî bin Ahmad ul-Asadî ut-Tûsî علی بن احمد الاسدی الطوسی with the two Kunyas Abul Hasan and Abul Mansûr, the son of the older Asadî For this

intricate question we refer to Dr Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des Funften Internationalen Orientalisten-Congresses zu Berlin, 1881'; Zweiter Theil, erste Hälfte, p. 64, see also Rieu iii, p. $1088^b$, Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shâh Nâmah, vol. iv, appendix, pp 2109–2133.

The verses containing the name of the poet, giving the number of *Bayts* (9,000 to 10,000), and the statement that the poem was composed in the space of two years, found in some copies, are not given in the present MS

It ends with an account of the death of Garshâsp followed by some verses relating to a letter of condolence sent to Narîmân by Faridûn, and to a banquet given in his honour by the latter

A neat copy, written in fair Nasta'lîq in four gold-ruled columns with a sumptuously illuminated double-page 'Unwân and twenty-six miniatures of inferior Persian style on foll $10^b$, $37^b$, $50^a$, $70^a$, $91^b$, $100^a$, $119^b$, $166^a$, $175^a$, $206^b$, $231^b$, $249^a$, $257^b$, $282^b$, $305^b$, $319^b$, $349^b$, $372^b$, $390^b$, $417^b$, $440^b$, $486^a$, $509^b$, $531^a$, $570^a$ and $588^a$

Like many other copies the present Shâh Nâmah is divided into two halves, the second of which, beginning with the accession of Luhrâsp, and styled Luhrâsp Nâmah لهراسب نامه, begins thus with an illuminated frontispiece on fol $257^b$

کنون تاج و اورنگ لهراسب شاه
بیارایم و بر نهادم به گاه
چو لهراسپ بنشست بر تخت داد
بشاهنشهی تاج بر سر نهاد

The copy is not dated, apparently 17th century

A note on the title-page by ابن محمد واحد لطف الله says that the MS once belonged to him The note is followed by his seal, dated A H 1178

Two seals of حاجی مهدی علیخان are found at the end, and another at the same place, dated A.H 1155, faintly reads thus

اضعف العباد بهروز المنقاد

## No. 1793

foll. 585, lines 25, size 11¼ × 6½, 8¼ × 4¼

The Same

Another copy of the Shâh Nâmah without any preface Beginning at once with the poem

بنام خداوند جان و خرد الخ *

This copy, like the preceding, is divided into two halves, the second beginning thus on fol 313ᵇ with the accession of Luhrâsp

چو لهراسپ آگه شد از کار شاه

ز اسکندر که بودند با او سپاه

Written in ordinary Nasta'lîq in four columns with an illuminated 'Unwân. There are upwards of fifty tasteless miniatures of quite modern Indian style

Dated Kashmîr, Tuesday, 23 Ramadân, A H 1246 The name of the scribe is given thus in the colophon

بید فقیر الحقیر سراپا تقصیر المذنب امیدوار شفاعت احمد ص

عفی الله ذنوبه *

## No. 1794

foll 619 lines 25 size 12½ × 7¾; 9 × ¾

The Same

Another copy of the Shâh Nâmah, without any preface. Beginning at once with the poem —

بنام خداوند جان و خرد الخ *

Written in fair Nasta'lîq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân.

About forty miniatures in ordinary Indian style Several folios have been supplied in a later hand.

Dated 3 Dul-qa'd A H 985

Scribe ابن ابو المکارم سعد الله الحجازی

## No. 1795

foll 384, lines 21, size 10×6½; 7×4½

The Same

A copy of the second half of the Shâh Nâmah beginning with the accession of Gushtâsp, together with a fragment of the first half.

The second half, comprising foll 1-301, begins thus:—

چو گستاسب را داد لهراسب تخت

فرود آمد از تخت و بر بست رخت

The fragment of the first half, wrongly placed after the second, occupies foll $302^a-384^b$ and ends with —

داستان خواب دیدن فردوسی دقیقی شاعر را *

The second half ends with the rare epilogue, quoted in Rieu ii, p $535^a$, and Ethé, Ind Office Lib Cat No. 878, in which the date of completion of the Shâh Nâmah, A H 389=A D 999, is given.—

اگر سال نیز ارزوت آمدست

دهم سال هستاد یا (read ن) سیصد ست

Written in ordinary Nasta'lîq in four gold-ruled columns with an illuminated head-piece

In the following spurious colophon, in which the scribe is called ابن یحیی, the date of transcription of the copy is given as A H 789, but the hand writing, the appearance of the MS., etc, clearly show that it was written in the 18th century —

كتبه العاصى ابن يحيى فى اربعة شهر رمضان المبارك سنة تسع و ثمانين و سبع ماية *

Miniatures of ordinary Indian style on foll $22^b$, $24^a$, $45^b$, $67^a$, $78^b$, $86^a$, $95^a$, $121^b$, $147^b$, $161^a$, $176^a$, $188^a$, $195^a$, $201^b$, $208^b$, $215^a$, $223^a$, $228^b$, $238^b$, $243^a$, $250^a$, $251^a$, $256^a$, $265^a$, and $357^a$

A large number of folios are missing and some are misplaced. The correct order should be foll 300-384, 1-142, 144-149, 143, 150-301.

A good deal of the earlier portion of the first half is missing.

## No. 1796

foll 297 ; lines 15 : size $9\frac{3}{4} \times 6\frac{1}{4}$, $7\frac{3}{4} \times 3\frac{3}{4}$

خلاصهٔ شاهنامه

# KHULÂṢAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah. See No 10.

Beginning as usual —

حمد بیغایت و ثنای بی نهایت الخ *

Written in ordinary Indian Ta'lîq

Dated 3 Ṣafar, A H 1239.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS for rupees two only

## No. 1797

foll. 160, lines 18, size $11\frac{3}{4} \times 6\frac{1}{2}$, $8 \times 4$

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual

This copy contains a large number of miniatures in a quite modern and tasteless Indian style

Written in ordinary Nasta'lîq with an illuminated head-piece

Not dated, 19th century

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places in the copy

— — —

## No. 1798

foll. 180 : lines 25 , size $15\frac{1}{4} \times 7\frac{3}{4}$ ; $12 \times 5\frac{1}{2}$

شهریار نامه

# SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausî's Shâh Nâmah. Its hero is Shahriyâr, son of Barzû, the son of Suhrâb bin Rustam

Beginning .—

بنام خداوند هست و چهار     پیدوسـم اغاز این یادگار

The authorship of this work, like that of some other imitations of the Shâh Nâmah, e g , the Sâm Nâmah (see No 1799), the Garshâsp Nâmah (see No 1792, foll 523–606) is disputed

A copy of the Shahriyâr Nâmah, containing some fragments of the poem, is noticed in Rieu ii, p 542. In the concluding lines of that copy, quoted in Rieu, *loc cit* , the author calls himself Mukhtârî, that is to say, the well-known poet Sirâj ud-Dîn 'Usmân bin Muhammad ul-Mukhtârî of Gaznî, who at first adopted the poetical title of 'Usmân, but subsequently changed it to Mukhtârî, and who, according to some, died in A H 554=A D 1159, but according to others in A H 544=A D 1149 (see No 24 where a copy of his Dîwân is noticed) It is also stated in Rieu's copy that Mukhtârî wrote the poem in the space of three years, for Mas'ûd Shâh, who, as pointed out by Rieu, can be no other than Mas'ûd bin Ibrâhîm (A H 481–508 =A D 1088–1114), the great-grandson of Sultân Mahmûd The epilogue in the present copy is hopelessly damaged, and all the distichs in the fourth column, sixteen in all, are missing Again, the concluding lines, quoted in Rieu, do not agree with those in the present copy, save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears :—

بسر شد کنون نامهٔ شهر یار     ... ... ... ... ... ... ...

From the concluding lines as extant in the present copy, and from other passages in the work, it would appear that the author of the work is the celebrated poet Farrukhî, and that he wrote it, in the space of twelve years, for Sultân Mahmûd The concluding lines are as follows

'در خاتمهٔ شهریار نامه'

بسر شد کنون نامهٔ شهریار

... ... ... ... ...

دو شش سال بردم بدین نامه رنج

که تا این در آمد سزاوار گنج

سپاس ایزد که این نامه انجام یافت

... ... ... ... ...

نداردش یزدان بلند از جهان

کسی را که این دفتر راستان

بدست اندر آید دعای بخوان

... ... ... ... ...

بآمرزشی یاد آرد مرا

به نیکی بهر جا شمارد مرا

نماند بسا این سخن یادگار

... ... ... .. ...

که من زیر این خاک باشم بگور

بتابد به من ماه و ناهید و هور

چو زین نامه پرداختم خامه را

.. ... ... ...

ز گشتاسب امد سخنها بیاد

که روی از پدر خشم کین (همچو باد ؟)

چو رفت از در شاه گشتاسب خوار

... ... ... ... ...

بسا رنجها کامدش در جهان

همه گشت هر سو چلیده روان

نـه کـس آکـه از کار آزادہ شـاہ

... ... ... ... ...

بسا سالیان کشـت اندر جهـان

بـر از درد در کشـور هنـدوان

پشیمان بد از رفتن و خشم خویش

... ... ... ... ...

بس از رنج بسیـار ازان مرز بوم

گذار اوفتـادش سـوی شهـر روم

الا ای خردمنـد دانـش فزای

... ... ... ... ...

بگفتـم که فردوسی ان گفته بود

گهـرهای شایستـه را سفتـه بود

مرا زین سخنهـا دل آرام یافت

... ... ... ... ...

شد ایـن گفتنیهـا سراسر تمـام

بنـام شهنشـاه فرخنـده نـام

چو از فرخی نامـه آمد بـه بن

ز فردوسی ... ... ...

The copy ends with the following lines in which the author refers to the Gushtâsp Nâmah of Firdausî

'گشتاسپ نامه فردوسی اینجا خوانده شود'

| | |
|---|---|
| شنو تا چه گوید در این داستان | ... ... ... ... |
| بدینگونه آرد سخـن درمیان | حکیم خردمنـد روشـن روان |
| که گشتاسپ چون شد ز پیش پدر | ... ... .. ... |
| پس از رنـج بسیار گاه مروم | برو بود اختر بد اندیش شوم |
| نکوهش ازان بهر لهراسپ بود | غم و رنج تن بهر گشتاسپ بود |

Again, the name of the author (Farrukhî) and of his royal patron Sultân Mahmûd are found in the following lines on fol. 46ᵃ, relating to Rustam's expedition to Khâwar against the demon Iblîs —

جهان تا بود شاه محمود شیر  بود با کلاه و نگین و سریر
که بیدار شاهست و دارد خرد  ازو دور بادا همی چشم بد
کنون شهریارا ز لهراسب شاه  یکی داستان آورم پیش گاه ...
بسندد اگر شاه ما آفرین  ز نظم شود پر ز غلغل زمین
بماند بدین داستان یادگار  شود فرخی زین نشان پای دار

The names of Farrukhî and Mahmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol 65ᵃ —

ز اقبال شاه ملایک سپاه  ملک قدر جم جاه محمود شاه
شه داد گستر خدیو زمین  که بر خاتمش مهر باشد نگین
به پایان رسید این سخنهای من  بود بر سپهر سخن جای من
جهان تا بود شاه را گاه باد  سر اخترش برتر از ماه باد
سر چتر او باد بر ماه و مهر  سپه انجمش باد و میدان سپهر
جهان تا بود گاه محمود باد  سوی داد و دین راه محمود باد
سر فرخی رو برآمد بماه  که شد داستان سنج در پیش شاه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz the name of Sultân Mahmud appears thus, fol 134ᵇ —

کنون از پی رخش آید سخن
نخست اندرین نامور انجمن
بر شاه محمود آرم نخست
بگویم چو دیدم بدفتر درست

The names of the author and his royal patron are found again on fol. 151ᵃ in connection with Shahriyâr's expedition against Mâzandarân .—

کنون رزم مازندران آورم
نوی برت داستان آورم
سر و تاج محمود بادا بلند
کزو فرخی شد به تن ارجمند

The poem, consisting of about eighteen thousand verses, begins with a short doxology in which the royal personage for whom the work is written is said to be "Abbâs Shâh of Persia." This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so-named king

The name 'Abbâs Shâh appearing in the following lines has been lately inserted by scratching out the original name, most probably Mahmud Shâh —

بنام شهنشاه ایران دیار
بسفتم مر این گوهر شاهوار
شه شهریاران گیتی پناه
ملک قدر جم جاه عباس شاه ( محمود شاه ؟ )

The greater portion of the work treats of Shahriyâr's adventures in India. The concluding sections relate how Farânak, Queen of Sarandîb, treacherously poisons Shahriyâr, and in return is slain by Rustam

Fol. 179, which probably belongs to an earlier part of the work, relates how Nushwâd Hindi was killed by Shahriyâr

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated, 17th century

Several notes and 'Ard-dîdahs of the nobles of Jahângîr and Shâh Jahân's courts are found on the title-page

## No. 1799

foll. 123, lines 25; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{3}{4}$

سام نامه

# SÂM NÂMAH

Another poem in imitation of Firdausî's Shâh Nâmah, celebrating the exploits of Sâm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess.

Beginning at once with the accession of Minûchihr —

پس انکه یکی هفته بنداشتند همه ماتم و سوک او داشتند

The poem begins with some verses of the Shâh Nâmah (No 1792, fol 31ª) relating to the Court held by Minûchihr.

The original poem begins with a hunting expedition of Sâm, and his falling in love with Parîdukht, whom he saw in a dream The poem concludes with Sâm's return to Zâbul with Parîdukht

Neither the author's name, nor the title of the work appears in the text, but the copy bears the endorsement Sâm Nâmah.

The Sâm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d* A H 753=A D. 1352), who has been mentioned in this Catalogue, No 143, as the author of a Dîwân For further particulars of the poem see Rieu ii, p 543 Rieu Sup No 196 II Comp Spiegel, Eran, vol i, p 559, Ethé, Litteraturzeitung, 1881, No 45 col 1736 and Bûhâr Lib. Cat i, p. 243.

The verse bearing the author's name Khwâjû, quoted in Rieu *loc cit*, is neither found in the present copy, nor in that in the Bûhâr Library

Written in fair Nasta'liq in four columns within coloured-ruled borders

Not dated, 17th century

## No. 1800

foll. 44 . lines 25 , size $14\frac{1}{2} \times 7\frac{1}{2}$ . $12 \times 5\frac{3}{4}$

نریمان نامه

# NARÎMÂN NÂMAH

This poem, celebrating the exploits of Narîmân, and his love adventures with Humâi, forms probably a portion of the Sâm Nâmah noticed under No. 1799

Beginning :—

فریدون چو ضحاک را کرد پست روان از بر تخت جم بر نشست

The poem begins with the accession of Farîdûn There is a *lacuna* after fol 1^b and the earlier portion, relating how Narîmân fell in love with Humâi, whom he saw in a dream, is missing

The concluding portion contains an account of the birth of Sâm

The MS is incomplete and ends abruptly with the following verse —

پسر از آفرین لب ز ایوان او سوی شهریار جهان کرد رو

Neither the author's name, nor the title of the work, is found in the text, but on the title-page the work is called نریمان نامه

The copy contains about four thousand verses

Written in fair Nasta'liq in four columns within red-ruled borders

Not dated , 17th century

## No. 1801

foll 174 lines 23 , size $12\frac{3}{4} \times 9\frac{1}{4}$ , $9\frac{3}{4} \times 6\frac{3}{4}$

صولت فاروقی

# ṢAULAT-I FÂRÛQÎ

A later imitation of Firdausî's Shâh Nâmah, containing a poetical history of the early Moslem conquests, especially of Syria, during the Caliphate of Abû Bakr, translated from Alî 'Abd Ullah Muhammad bin 'Umar ul-Wâqidî's (*d* A H 207—A D 823) well-known work فتوح الشام

Translator Muhammad Bakhsh with the *takhallus* Ashûb محمد بخش المتخلص به آشوب

Beginning :—

بنام خداوند حی احد

خداوند بی والد و بی ولد

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first

In the beginning the translator finds faults with Firdausî's Shâh Nâmah as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Nizâmî in laudable terms

The date of completion of the poem, given at the end of the table of contents, p 34, is Saturday, 22 Dulqa'd, A H 1160=A D 1747

In two places in the table of contents, pp 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A H 1179=A D 1765

The table of contents, given at the beginning of the copy, occupies pp. 1–33.

Written in a hasty Indian Ta'liq in four columns

Not dated, 18th century

(Nos 1802-1803)

foll 46, lines 12 size $8\frac{1}{4} \times 5\frac{1}{4}$ $6\frac{1}{2} \times 3\frac{1}{4}$

رباعیات عمر خیام

## RUBÂ'IYÂT-I 'UMAR KHAYYÂM

Two copies of the Rubâ'îs of 'Umar Khayyâm bound together See No 16

I foll $2^a$-$29^b$

### No. 1802

This copy contains 338 Rubâ'îs, without any alphabetical order

Beginning —

امد سحری ندا ز میخانهٔ ما الخ *

The last Rubâ'î runs thus —

ای آنکه توئی خلاصهٔ کون و مکان الخ *

II. foll. 35b–46b

## No. 1803

This copy, likewise not arranged alphabetically, contains 133 Rubâ'îs.

Beginning :—

خورشید کمند بر بام فگند الخ *

The last Rubâ'î runs thus —

یاران چو باتفاق دیدار کنید الخ *

Umrao Singh Sher Gil, who presented the MS. to this library, gives the following particulars of these two copies at the beginning .—

"Presented to the Oriental Public Library, Bankipore

*30th March*, 1922 (*Sd*) UMRAO SINGH SHER GIL

SIMLA

Two manuscripts in permanent ink, of the (1) Re-arranged selections from the quatrains of Omar Khayyam, and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam, made and written out by Sirdar Umrao Singh Sher Gil of Majitha, while staying in Hungary (Europe) in 1920."

Umrao Singh further adds a long note, on the life and thought of Khayyâm, occupying foll 29b–34a.

Written in ordinary Nasta'lîq within floral borders.

---

## No. 1804

foll 7 ; lines 30 ; size 9×6¼ ; 6½×4¼

رباعیات خیام

# RUBÂ'IYÂH-I KHAYYÂM

A very modern copy of a collection of Khayyam's Rubâ'îs. See No 16.

Beginning :—

ای در حرم ذات تو عقل الله فی الخ *

This collection consists of 101 Rubâ'îs.

Written diagonally in ordinary Ta'lîq.

Not dated ; 19th century.

## No. 1805

foll. 307 ; lines 17 ; size $7\frac{3}{4}\times4\frac{3}{4}$ , $5\frac{1}{4}\times2\frac{1}{2}$

حديقة الحقيقه

# ḤADÎQAT UL-ḤAQÎQAH

A copy of Ḥakîm Sanâ'îs Ḥadîqah See Nos. 17–21.
Beginning (without preface) :—

ای درون پرور برون آرای الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

The MS is worm-eaten and the latter part is very much damaged.

Not dated, 18th century

## No. 1806

foll 94, lines 17, size $9\frac{1}{4}\times5\frac{1}{2}$, $6\times2\frac{3}{4}$

تحفة العراقين

# TUḤFAT UL-'IRÂQAYN

A copy of Khâqânî's Tuhfat ul-'Irâqayn See Nos. 32, vi, and 33

Beginning as usual —

مائم نظارگان غمناک الخ *

Written in fair Nasta'lîq
Dated A H. 1024.

## No. 1807

foll 94, lines 17, size $10\times6\frac{1}{4}$; $7\frac{1}{2}\times3\frac{1}{4}$

The Same

A slightly defective copy of Khâqânî's Tuhfat ul-'Irâqayn The first forty-eight *Bayts* are wanting, and the MS opens abruptly with the following distich :—

خلعت تو دهی و وا ستانی

Written in ordinary Nasta'lîq with marginal notes and interlinear glosses.

Dated 9 Dul-qa'd, A.H. 1092.

A seal of one سید امجد حسین, dated A.H. 1271, is found at the end.

---

## No. 1808

foll. 353, lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

خمسهٔ نظامی

# KHAMSAH-I NIZÂMÎ

A copy of Nizâmî's Khamsah. (See Nos 37–45.)

I مخزن الاسرار Makhzan ul-Asrâr, fol 1b

II خسرو و شیرین Khusrau wa Shîrîn, fol 29b

III. لیلی و مجنون Laylâ wa Majnûn, fol. 111b

IV هفت پیکر Haft Paykar, fol 167b.

V اسکندر نامه Iskandar Nâmah, fol. 228b

Written in ordinary Nasta'lîq in four columns within gold and coloured-ruled borders, with illuminated head-pieces at the beginning of each poem

Dated, Muharram, A H 1041

Scribe : سلطان محمود ولد ملک علی سبزواری.

The upper parts of the last three folios are torn away

A note on the title-page says that the copy was presented to the library by Khân Bahâdur Doctor Asdar 'Alî Khân on the 1st of February, 1924.

## No. 1809

foll. 246, lines 21; size $12 \times 8$, $7\frac{1}{2} \times 4\frac{3}{4}$

The Same

Another copy of Nizâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol 1b

II. خسرو و شیرین Khusrau wa Shîrîn, fol. 29b

III. هفت پیکر Haft Paykar, fol 103b.

IV اسکندر نامه Iskandar Nâmah, fol. 148b.

The colophon at the end of this poem is dated Shawwâl, A.H. 1047.

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol 211b.

The Laylâ wa Majnûn is wanting in this copy.

Written in ordinary Nasta'lîq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work.

The colophon at the end of the copy is dated, Dul-hijjah, A.H. 1046.

Scribe : خضر بن حسین.

Pictures, all tasteless, on foll 37b, 40a, 44a, 52a, 69b, 78b, 88b, 91b, 94a, 97b 110b 114b, 116a, 142b, 147b, 179b, and 203a

A note at the end by سلیمان خوشقباش المتخلص بنیش (probably a mistake for نبیش) says that he purchased the MS. at Qazwîn in Ramadân, A.H. 1064

A seal of one محمد بن المرحوم الحاج ابراهیم, dated A H. 1241, is found on the title-page

## No. 1810

foll 218, lines 25, size $9\frac{3}{4}\times6$ $6\frac{1}{2}\times3\frac{1}{2}$

The Same

A beautifully written copy of Nizâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol 1b
II. خسرو و شیرین Khusrau wa Shîrîn, fol 25b.
III. لیلی و مجنون Laylâ wa Majnûn, fol. 101b.
IV اسکندر نامه Iskandar Nâmah, fol 149b.

The اقبال نامه, or the second part of the Iskandar Nâmah, is wanting.

The هفت پیکر Haft Paykar is also wanting in this copy.

Written in beautiful minute Nasta'lîq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem.

Not dated, 17th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

## No. 1811

foll. 21, lines 25; size $8 \times 5\frac{1}{4}$; $4\frac{1}{4} \times 3\frac{1}{4}$

# خسرو و شرین
# KHUSRAU WA SHÎRÎN

A fragment of Niẓâmî's Khusrau wa Shîrîn, beginning as usual :—

خداوندا در توفیق بکشای الخ *

This correct valuable copy, written in the 16th century, comprises only one-fourth of the entire poem.

Folios are missing in several places and the copy breaks off with the following line :—

حمایل دستها بر گردن یار

درخت نارون پیچیده با نار

That the present fragment forms a part of Niẓâmî's Khamsah is evident from the fact that the title-page contains the following colophon of the Makhzan ul-Asrâr, written in the same hand as the rest

تمام شد کتاب مخزن الاسرار بحمد الله تعالی ............... فی تاریخ سلخ جمادی الاول سنه اثنین و عشرین و تسعمایه ......... ابوالفتح بن احمد ...... *

Written in a learned Nasta'lîq slightly inclined towards Naskh, in four columns, within gold-ruled borders.

Not dated, 16th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

## No. 1812

foll. 101; lines (centre col.) 17; margl. col. 32, size 8¼ × 5½, 5¾ × 3½

اسکندر نامه

# ISKANDAR NÂMAH

A copy of Nizâmî's Iskandar Nâmah, called here شرف نامهٔ اسکندری; beginning as usual:—

خدایا جهان پادشاهی تراست الخ *

The second part, or the اقبال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line.—

بنام تو کردم من این نامه را
که زرین کند نقش تو خامه را

Written in ordinary Nasta'lîq with an illuminated head-piece

Not dated: 16th century

Presented by Sayyid Sultân ud-Dîn Husayn on 6th November, 1918.

## No. 1813

foll 183; lines 15, size 10¼ × 6¼ 6½ × 3¾

The Same

Another copy of the first part of Nizâmî's Iskandar Nâmah, beginning as usual —

خدایا جهان پادشاهی تراست الخ *

The earlier part of the MS contains marginal notes and annotations

Written in ordinary Ta'lîq

Not dated; 19th century

## No. 1814

foll 94; lines 13, size $7\frac{3}{4} \times 5$, $6 \times 4$

اسکندر نامه

# ISKANDAR NÂMAH

An incomplete and hopelessly damaged copy of the first part of Nizâmî's Iskandar Nâmah, entitled variously as Sharaf Nâmah-i Iskandarî or Iskandar Nâmah-i Barrî See No 37–V

Opening abruptly —

ســـواد سفینه بکیوان سپـــرد
بـــجز گوهر پاک با خود نبرد

The copy breaks off with the account of the death of Darius and his last will to Alexander The last verse is —

دل روشن از روشنک در متاب
که با روشنی به بود آفتاب

In many places patches of thick paper render the contents illegible

Written in ordinary Nasta'lîq with interlinear glosses

Not dated, 19th century

## No. 1815

foll 362, lines 21, size $8\frac{3}{4} \times 6$, $6\frac{3}{4} \times 4\frac{1}{2}$

مثنوي رومي

# MASNAWÎ-I RÛMÎ

A beautifully written, but damaged, copy of Jalâl ud-Dîn Rûmî's Masnawî. See Nos. 59–86.

Beginning with the author's Arabic preface to the first Daftar

هذا الكتاب المثنوي المعنوي و هو اصول اصول اصول الدين في كشف اسرار الوصول و اليقين الخ *

Beginning of Daftar I, fol 1b

بشنو از نی چون حکایت میکند الخ *

Daftar II, beginning with the preface, fol. 60ª :

بیان بعضی از حکمة تاخیر مجلد دوم الخ *

The poems itself begins thus on fol. 60ᵇ ·

مدتی این مثنوی تاخیر شد الخ *

Preface to Daftar III, beginning on fol 109ª .

الحکم جنود الله الخ *

Beginning of Daftar III, fol. 109ᵇ ·

ای ضیاء الحق حسام الدین بیار الخ *

Preface to Daftar IV, beginning on fol. 176ª

راجع زاید علی تامئیل الطعن الرابع الی احسن المرابع الخ *

Beginning of Daftar IV, fol 176ᵇ ·

ای ضیاء الحق حسام الدین توئی الخ *

Preface to Daftar V, beginning on fol. 230ª ·

حاصل انکه شریعت همچو علم - عنده مفاتیح القلوب الخ *

Beginning of Daftar V, fol. 230ᵇ

شه حسام الدین که نور انجم است الخ *

Preface to Daftar VI, beginning on fol 293ª ·

اینسان دایرة کشیده اند - این مجلد ششم است که ازان تجاوز نکنند الخ *

Beginning of Daftar VI, fol 293ᵇ

ای حیات دل حسام الدین بسی الخ *

Written on thin paper in beautiful Naskh in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftar.

In the colophon to the first Daftar, fol. 59ᵇ, the scribe حسین ابن محمد رضا الرضوی الملقب به محسن says that he completed its transcription on the 11th of Dulqa'd, A.H. 1116.

## No. 1816

foll. 306 ; lines 25 , size 12 × 7½ , 7¾ × 5

The Same

**Another damaged and worm-eaten copy of Rûmî's Maṡnawî.**
**Daftar I, begins on fol. 1ᵇ :**

بشنو از نی الخ *

**Daftar II, begins on fol. 53ᵇ :**

مدتی این مثنوی تاخیر شد *

Daftar III, beginning on fol 97ᵇ

ای ضیاء الحق حسام الدین بیار الخ *

Daftar IV, begins on fol 160ᵇ

ای ضیاء الحق حسام الدین توئی الخ *

There is a lacuna after fol 204ᵇ
Daftar V, begins on fol 205ᵇ ·

شه حسام الدین که نور انجم است الخ *

Daftar VI, beginning on fol 257ᵇ

ای حیات دل حسام الدین بسی الخ *

Written in ordinary Nasta'lîq in four columns.
The colophon of the first Daftar, fol 52ᵇ, is dated 29 Shawwâl, A H 1089, and of the last, A H. 1094
Scribe : نور محمد عرف سیهام.
Copious notes and annotations

— - — -

## No. 1817

foll 364 , lines 21 , Size 9¾ × 5¾ ; 6½ × 3¼

The Same

Another copy of Rûmî's Maṡnawî
Beginning with the author's Arabic preface to the first Daftar :

هذا كتاب المثنوی و هو اصول اصول الدين الخ *

Beginning of Daftar I, fol. 2[b].

Daftar II, with the preface, fol. 61[b]

Daftar III, with the preface, fol. 115[b].

Daftar IV The earlier portion of this Daftar is missing, and it opens abruptly thus on fol 185[a] ·

آنچنانش تنگ آورد آن قضا الخ *

Daftar V, with the preface, fol 236[b]

Daftar VI, with the preface, fol 298[b]

Written in small Nasta'lîq in four columns with copious notes and annotations

Not dated ; 17th century

The title-page bears a seal of one سید محمد شمس الدین, dated A H. 1267.

— — —

## No. 1818

foll 293 ; lines 25 , size $8\frac{1}{4}\times5$ $5\frac{1}{2}\times3$

The Same

A very minutely written, but damaged copy, of Rûmî's Maṣnawî

Daftar I, with the author's Arabic preface, fol 1[b]

Daftar II, with the preface, fol 49[b].

Daftar III, with the preface, fol. 90[b]

Daftar IV, with the preface, fol. 143[b].

Daftar V, with the preface, fol 188[b].

Daftar VI, with the preface, fol 237[b].

Written in minute Nasta'lîq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar

Copious marginal notes and explanations

Not dated , 17th century

## No. 1819

foll. 129; lines 13, size 7 × 4¼, 4½ × 2¾

( انتخاب مثنوي رومی )

## (INTIKHÂB-I MAṢNAWÎ-I RÛMÎ)

Selections from the Maṣnawî of Rûmî without title or author's name.

Beginning —

ای خدا ای فصل تو حاجت روا    با تو یاد هیچ کس نبود روا

The work consists of selections from the Maṣnawî, summarily grouped under seventy-six *Bâb*, each treating of a particular subject. The work begins at once with the first *Bâb*, فی توحید الباری عز اسمه, and ends with the seventy-sixth في موت الابرار.

A list of the contents, occupying four folios, is given at the end of the work.

Written in ordinary Nasta'lîq

According to the colophon the scribe حکمت الله transcribed this copy in Jumâdâ II, A H 1237, for his friend Maulawî Ibrâhîm

## No. 1820

foll 12, lines 16, size 8¾ × 5¾, 6½ × 3½

مرغوب القلوب

## MARĠÛB UL-QULÛB

A slightly defective copy of the well-known Maṣnawî on the elements of mysticism and Ṣûfîsm, generally ascribed to the celebrated mystic Shams ud-Dîn Tabrîzî (d A H 645 = A.D 1247), the spiritual guide of Jalâl ud-Dîn Rûmî

This copy, agreeing with No 1841 in Ethé, Ind Office Lib Cat, begins with a short preface The authorship is ascribed to Shams-i Tabrîzî.

Beginning of the preface, fol 1ᵇ

الحمد لله رب العالمين ...... این کتاب مرغوب القلوب از گفتار شیخ المشایخ قطب المحققین ...... شمس الدنیا و الدین شمس تبریزی قدس الله سره العزیز است تصنیف از برای همه مریدان *

The poem itself begins thus on the same folio :

بکویم حمد رب العالمیــن را      عطا کو کرد بر ما عقل دین را

The date of composition, given in some copies, is A.H. 757=A.D. 1356, and as Shams-i Tabrîzî, to whom the authorship is ascribed, died in A.H 645=A D. 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded. Comp. Ethé, India Office Lib Cat Nos 1840–1841, and 1765, 10 ; G. Flügel i, p. 526 ; Rieu ii, p. 874, Bûhâr Lib Cat vol i, No. 476–vii. See also Ḥâj. Khal. v, p. 495

This copy does not give the date of composition. Like the India Office Lib copy, No. 1841, the text, consisting of one or more verses, is followed by Hadîs or quotations from the Qurân illustrating the meaning of the text

The ten *Faṣl*, into which the poem is divided, are as follows ·

1 در بیان توبه, on fol 3a
2. در بیان روح (not marked), on fol 4a.
3 در وصو که سلاح المومنین است, on fol 5b
4 در ترک دنیای دون, on fol 7a
5. در بیان تجرید و تفرید, on fol 8b.
6 در بیان معرفت, on fol 9b
7 در بیان عشق و محبت, on fol 7b
8 در بیان عاشق و معشوق, on fol 8a
9 در بیان فنا و بقا, on fol 8a
10 در بیان سفر و اقامت

In the colophon the work is called حقایق نامه, and is ascribed to Shams ud-Dîn Tabrîzî .

تمام شد حقایق نامه شیخ المشایخ اعرف العارفین زبدة السالکین احق
المحققین سپه سالار میدان طریقت شاهسوار مردان حقیقت شمس الدنیا
و الدین ...... حضرت شمس الدین تبریز نور الله نوره و روح الله روحه *

Written in fair Nasta'lîq The Arabic quotations are written in good Naskh.

Dated 2 Jumâdâ II, year not given ; apparently 18th century.

## No. 1821

foll. 210, lines 17; size 9×4¾, 6¼×3

دیوان خسرو

# DÎWÂN-I KHUSRAU

A copy of Khusrau's Dîwân. See Nos. 125 and 127
Beginning :—

ای ز خیال ما برون در تو خیال کي رسد الخ *

Corresponding to fol 196ª (margin), No. 125.

The Gazals are arranged in alphabetical order except the first six. The first of the alphabetical Gazals begins thus on fol 3ª

چو در چمن روی از خنده لب مبند ابجا الخ *

Written in ordinary Nasta'lîq
Dated A H 1098.
Scribe: عماد الله.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

---

## No. 1822

foll. 378, lines 21 (centre column), marginal col 14, size 10×5¼; 6¾×3¾

کلیات سعدي

# KULLIYÂT-I SA'DÎ

A copy of Sa'dî's Kulliyât. See Nos 91–93
Contents.
Beginning with Bîsitûn's preface :—

شکر و سپاس معبودیرا جل جلاله الخ *

I. The usual six Risâlahs. The first ( در تقریر دیباچه ) beginning on fol. 3ª :

سپاس بیغایت و ستایش بی نهایت الخ *

Second Risâlah ( در مجلس پنجگانه ), in five Majlis, (1) on fol 6ª; (2) on fol 8ª (margin); (3) on fol 11ª (without heading); (4) on fol. 12ᵇ (margin); (5) on fol. 15ª.

Third Risâlah ( در سوال صاحب دیوان ), on fol 19ᵇ

Fourth Risâlah ( در عقل و عشق ), on fol. 20ᵇ.

Fifth Risâlah ( در نصیحت الملوک ), on fol. 22ª.

Sixth Risâlah subdivided into the usual three Hikâyât, viz., (1) سلطان اباقا, fol 27ᵇ (margin). (2) wrongly styled رساله در نصیحت ملوک, fol. 28ᵇ, (3) رسالهٔ ملک شمس الدین تاری گوی, fol. 30ª

In the conclusion of this section the scribe محمد جعفر شیرازی says that he completed the transcription in Jumâdâ II, A H. 1046.

II گلستان Gulistân, fol. 31ᵇ

The colophon, fol 86ª, is dated 19 Jumâdâ II, A.H. 1046, wrongly written 1460.

III بوستان Bûstân, fol 86ᵇ

The colophon, fol 165ª, is wrongly dated thus

تحریر فی ۱۴۱۰ سهر رجب سنة ۱۴۶ probably meant for 14 Rajab, A H 1046

IV. قصاید عربی, beginning on fol 165ᵇ

حبست بجفنی الخ *

V. قصاید فارسی, arranged for the greater part in alphabetical order, beginning on fol 172ᵇ

شکر و سپاس نعمت و منت خدایرا الخ *

VI مراثی beginning on fol 196ª

دل شکسته که مرهم دهد دگر بارش *

VII ملمعات, beginning on fol 200ª

تو خون خلق بریزی و روی بر تابی الخ *

VIII. ترجیعات, beginning on fol 204ª

ای زلف تو هر خمی کمندی الخ *

IX The colophon, fol 209ª, is dated Sha'bân, A H 146, i e., 1046

X. طیبات in alphabetical order, beginning on fol. 209ᵇ:

اول دفتر بنام ایزد دانا الخ *

The colophon, fol. 288ª, is dated Sha'bân, A.H. 1046.

XI. بدایع, in alphabetical order, beginning on fol. 288ᵇ.

الحمد لله رب العالمین علی الخ *

The colophon, fol. 324ª, is dated 9 Ramadân, A.H. 1046

XII. خواتیم, in alphabetical order, beginning on fol. 324ᵇ.

سپاس و حمد بیپایان خدارا الخ *

The colophon, fol. 335ᵇ, is dated 13 Ramadân, A.H. 1046.

XIII. غزلیات قدیم in alphabetical order, beginning on fol. 335ᵇ:

ای یار ناگزیر که دل در هوای تست الخ *

XIV. کتاب صاحبیه, beginning on fol. 342ª:

الحمد لله علی نعمة الخ *

XV. رباعیات in alphabetical order, beginning on fol 366ᵇ:

هر ساعتم اندرون بجوشد خونرا الخ *

XVI. فردیات, beginning on fol. 375ª

و رب علام صایب الخ *

The colophon is dated 25 Ramadân, A.H. 1046.

Scribe: محمد جعفر ابن عنایت الله شیرازی.

Written in good Nasta'liq within gold-ruled borders with beautifully illuminated head-pieces at the beginning of each section. The first fourteen folios are supplied in a later hand

## No. 1823

fol 340, lines (centre column) 12, margl col 28, size 12⅞ × 8; 7¼ × 4

The Same

Another copy of Sa'dî's Kulliyât.

Contents :—

I The usual six Risâlahs, preceded by Bîsitûn's preface, beginning —

شکر و سپاس معبودیرا جلت قدرته الخ *

There is a *lacuna* after fol. $1^b$, and almost the entire portion of Bîsitûn's preface, the whole of the first Risâlah ( در تقدیر دیباچه ), and the first Majlis of the second Risâlah are wanting.

The second Majlis of the second Risâlah begins thus on fol $4^b$:

قال الله تعالی یا ایها الذین الخ *

The third Majlis, on fol $7^b$, the fourth, on fol $9^a$ (margin); the fifth, on fol. $12^a$.

Third Risâlah ( در سوال صاحب دیوان ) on fol $17^a$

Fourth Risâlah ( در عقل و عشق ), on fol. $18^b$.

Fifth Risâlah ( در نصیحت ملوک ), on fol $20^a$.

Sixth Risâlah, subdivided into the usual three Ḥikâyât, ( حکایت اباقا خان, fol. $27^b$, حکایت انکیانو, fol. $28^b$; حکایت شمس الدین, fol. $30^a$) begins on fol $27^b$.

II گلستان Gulistân, beginning on fol $30^b$ with a sumptuously illuminated double-page 'Unwân

III. بوستان Bûstân, fol $89^b$, likewise beginning with a richly illuminated double-page 'Unwân

IV غزلیات قدیم, arranged in alphabetical order, beginning on fol. $168^b$, with a beautifully illuminated double-page 'Unwân

ای یار ناگزیر که دل در هوای نست الخ *

V. قصاید عربی, fol $174^b$, beginning with an illuminated head-piece and a double-page 'Unwân

حبست بجعدی الخ *

VI. قصاید فارسی, in alphabetical order, fol. $179^b$, beginning with similar illuminations.

شکر و سپاس و منت عزت خدایرا الخ *

Fol 186 is supplied in a later hand, and is followed by a *lacuna*.

VII. فی المدایحه و النصیحه, fol $199^b$, beginning with a similar frontispiece and 'Unwân

وفتها یکدم بر آسودی تنم *

corresponding to the initial Bayt in No 1125 of Ethé, Ind. Office Lib. Cat. (under the heading Mulamma'ât); No. 683 of Ethé, Bodl. Lib Cat., and No 782 of Berlin Cat., Pertsch, p. 805

VIII. ترجیعات, fol. $203^b$, beginning with decorations:

ای سرو بلند قامت دوست الخ *

IX طیبات, preceded by a فهرست occupying foll 209[b]–214[a] and arranged in alphabetical order, beginning on fol 214[b], with a sumptuously illuminated double-page 'Unwân:

اول دفتر بنام ایزد دانا الخ *

X. بدائع, fol. 277[b], beginning with the usual illuminations

الحمد لله رب العالمین علا الخ *

XI. خواتیم, in alphabetical order, beginning on fol 296[b], with illuminated head-piece and 'Unwân

سپاس و حمد بی پایان خدا را الخ *

XII. مقطعات, in alphabetical order, beginning on fol 304[b], with the usual illuminations:

طریق و رسم صاحب دولتانست الخ *

XIII مقطعات, another series of Muqatta'ât, in alphabetical order, beginning on fol 319[b]

تو آن نکردی از فعل خیر با من غیر الخ *

XIV خبثات, in three Majlis, beginning on fol 322[a]

قال السعدی الرمدی الخ *

XV First Majlis, beginning on fol 328[b].

اللعین الشیطان الخ *

XVI. Second Majlis, fol 330[b] (margin), beginning.

حدثنا شیخ النسناس ابو نواس الخ *

XVII Third Majlis, fol. 332[a]; beginning:

چنین میفرماید صاحب السدف و العرس الخ *

XVIII. مضحکات, fol 333[b], beginning

شخصی از فقیهی سوال کرد الخ *

XIX. رباعیات, in alphabetical order, beginning on fol 334[b]

هر ساعتم اندرون بجوشد خونرا الخ *

Written in fair Nasta'lîq within gold and coloured borders with profusely illuminated 'Unwâns and head-pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning.

Foll. 99–108 are supplied in a modern hand.
Three miniatures of good Persian style on foll. $14^a$, $36^b$, and $75^a$.
Not dated ; 17th century.

---

## No. 1824

foll. 261, lines (centre col) 17, margl. col, 12, size $12\frac{3}{4} \times 8$; $7\frac{1}{4} \times 4$

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'dî's Kulliyât There are no catch words, and many folios seem to be missing

The copy begins with the usual six Risâlahs which suddenly break off on fol $35^b$, after which the next folio contains verses belonging to the section قصائد فارسي. The ترجيعات begin on fol. $72^a$, followed by طيبات on fol. $76^b$. The مراثي begin on fol. $133^b$; ملمعات on fol. $138^a$, بدائع, on fol $165^a$ (most of the folios inserted in this section belong to the section طيبات), غزليات قديم, fol. $220^b$ (margin); صاحبيه, on fol. $227^b$ (margin), مقطعات, on fol. $247^a$, هزليات, on fol. $251^a$; رباعيات, fol. $258^b$.

Written in beautiful Nasta'lîq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll $1^a$, $80^a$ $109^a$, $149^a$, and $168^b$.

Not dated; 16th century.

---

## No. 1825

foll 197; lines 16, size $13 \times 8\frac{3}{4}$, $12 \times 7\frac{1}{2}$

The Same

A damaged copy of Sa'dî's Kulliyât Spaces for headings and Arabic passages have been left blank throughout

Contents —

I. Bîsitûn's preface, beginning:—

شكر و سپاس معبودي را جلت قدرته الخ *

II. The usual six Risâlahs, foll. $2^b - 17^a$.
III گلستان Gulistân, foll $17^b - 55^a$
IV. بوستان Bûstân, foll. $55^b$.
The colophon, fol $97^b$ (margin), is dated Jumâdâ I, A.H. 1132.

V. قصاید فارسي, in alphabetical order, beginning on fol. 98ᵃ :—

شکر و سپاس و نعمت و منت خدایرا الخ *

VI. مراثي, beginning on fol. 108ᵃ :—

دل شکسته که مرهم نهد دگر بارش الخ *

VII. ملمعات, on fol. 110ᵇ, beginning :—

تو خون خلق بریزي الخ *

VIII. ترجیعات, fol. 112ᵇ; beginning :—

ای زلف تو هر خمی کمندي *

IX. طیبات, in alphabetical order, except the second; beginning —

اول دفتر بنام ایزد دانا الخ *

X بدائع, in alphabetical order on fol 160ᵇ, beginning —

الحمد لله رب العالمین علی الخ *

XI خواتم, in alphabetical order, fol. 181ᵇ, beginning —

سپاس و حمد بی پایان خدارا الخ *

There are numerous *lacunæ* in the latter portion of the copy, and folios are missing and also misplaced.

Written in ordinary Nasta'lîq.

Not dated, 18th century.

The seal and signature of Sayyid Safdar Nawwâb of Patna are found at the beginning and end of the copy.

---

## No. 1826

foll 149, lines 14, size $8\frac{1}{4} \times 4\frac{3}{8}$; $5\frac{1}{4} \times 2\frac{3}{4}$

بوستان

## BÛSTÂN

A good copy of Sa'dî's Bûstân, beginning as usual :—

بنام جهاندار جان آفرین *

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece.

Not dated; 15th century.

---

## No. 1827

foll. 240; lines 9, size $5\frac{3}{4} \times 3\frac{1}{2}$, $3\frac{1}{2} \times 1\frac{3}{4}$

The Same

Another copy of Sa'dî's Bûstân, beginning as usual

Written in fair Nasta'lîq

Foll 1-3 and 7 are supplied in a modern hand

Foll. 4-6 are left blank, and the contents are wanting

The original folios have been placed in new margins

Dated Aurangâbâd, Rabî' II, A H. 1093

The name of the scribe is not given, but the last folio contains a note by Muhammad 'Alî bin Zarrîn Raqam (see Tadkirah-i Khwush Nawîsân, p 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hidâyat Ullah Zarrîn Raqam, who according to the Tadkirah-i Khwush Nawîsân, p 58 (foot note), died in A H 1118 =A.D. 1706. The note is followed by a seal, bearing the inscription محمد علی ابن زرین رقم.

Presented by Sayyid Safdar Nawwâb of Patna

## No. 1828

foll 124, lines 25; size $11\frac{3}{4} \times 6\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{4}$

شرح بوستان

# SHARH-I BÛSTÂN

A commentary on Sa'dî's Bûstân, by Tamîz ud-Dîn bin Muhammad Yâwar تمیز الدین ابن محمد یاور

Beginning.—

بنام خداوند جان آفرین الخ - اکثری بای بنام جهاندار را بای

ابتدائیه گفته اند *

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press, Calcutta, in A.H 1244=A D. 1828.

According to the colophon, the transcription was completed on the 10th of Shawwâl, A.H 1254.

Ordinary Nasta'lîq.

Scribe · اکبر علی احمدی عبد اللّٰهی

The signature of Muhammad Ismâ'îl, the second son of the donor's father, Muhammad Bakhsh Khân, appears at the end of the copy.

## No. 1829

foll 9, lines 12, size 9¼ × 6¼, 7 × 3½

مقدمة الصلوة

# MUQADDIMAT UṢ-ṢALÂT

The well-known Masnawî poem on ablution, legal prayer and fasting

Author Sharaf ud-Dîn Bukhârî شرف الدین بخاری

Beginning —

نام حق بر زبان همی رانم که بجان و دلش همی خوانم

The poem, popularly called, after its first words, نام‌حق Nâm-i Haq, was composed, according to the majority of copies, in the year 693 of the Rihlat=A.H. 703 (A.D. 1303). This copy, like that at Copenhagen (A F Mehren, p. 6, No VII), contains the wrong date, viz., 393 of the Rihlat=A H 403 (A D. 1012), which is evidently due to the scribe's careless reading سبعصد for ششصد

For other copies see G Flugel i, p 512, Ethé Bodl Lib. Cat. Nos. 1767 and 1768, Ethé Ind Office Lib. Cat. Nos. 2554–2558, As Soc. Bengal, Nos 548–549.

A commentary on the poem, by Ikhtiyâr bin Giyâs ud-Dîn ul-Husaynî, is noticed in the Ind. Office Lib Cat. No. 2558. another, composed by an anonymous author in A H 1079=A.D. 1669, is mentioned in As. Soc. Bengal, No. 550.

This copy, full of clerical mistakes, is written in a careless Nasta'lîq.

In the colophon, dated Monday, 6 Jumâdâ I, (the year is not given), it is said that the MS. was copied in the house of Mirzâ Kalb 'Alî Beg, Mahallah Mundî Dâl, Banâras.

Not dated, apparently, 19th century

## No. 1830

foll 86; lines 15; size $9\frac{1}{2}\times6$, $7\times4$

هفت بند و قصاید کاشي

# HAFT BAND WA QAṢÂ'ID-I KÂSHÎ

The well-known Seven Stanzas of Kâshî (see Nos. 114–116), together with his Qasîdahs

Beginning of the Haft Band as usual :—

السلام ای سایه ات الخ *

The Qasîdahs, without any alphabetical order, begin thus on fol $4^b$ —

ای ز بدو آفرینش پیشوای اهل دین

وی ز عزت مادح بازوی تو روح الامین

Written in ordinary Nasta'lîq

The title-page contains a seal bearing the following inscription :—

اعتماد الدوله راجه سید یوسف علیخان بهادر *

Not dated, 19th century

## No. 1831

foll 122, lines 17, size $8\frac{3}{4}\times5\frac{3}{4}$, $6\frac{1}{2}\times3\frac{3}{4}$

معادن الرضا

# MA'ÂDIN UR-RIḌÂ

A detailed commentary on the Haft Band of Kâshî, illustrated by sayings of the Prophet, Imâms and other holy and distinguished persons.

Beginning —

کلامیکه مطلع و مقطعش بحمد مبادی رفیع مجلی و مزین است الخ *

The commentator, whose name could not be traced, dedicates the work to Amîr Ḥasan Riḍâ Khân, after whose name it is so entitled.

The date of composition, A.H. 1197=A.D. 1782, is expressed by the title of the work, and is given in a versified chronogram at the end.

The work is mentioned in Sprenger, Oude Cat. p. 457.

Written in ordinary Indian Ta'lîq.

In the colophon, dated 16 Jumâdâ I, A.H. 1245, the scribe سید محمد بخش says that he transcribed this copy for his younger brother Sayyid Aḥmad Bakhsh.

---

## No. 1832

foll. 99 ; lines 16 . size 11¾ × 6¾ . 6½ × 3½

عمدة المطالب

## 'UMDAT UL-MAṬÂLIB

Another commentary on the Haft Band of Kâshî

Commentator · Sayyid Muhammad Raḍawî سید محمد رضوی.

Beginning —

الحمد لله الذي وفقنا للانقياد لاوليائه الذين قرن بطاعته طاعتهم الخ *

The work is dedicated to Mirzâ Muhammad 'Alî Khân, whose name is introduced thus

نواب دلیر الدوله دلاور الملک مرزا محمد علیخان بهادر فیروز جنگ *

The date of completion of the work, 9 Rabî' 1, A.H 1272= A.D 1855, is expressed by several chronograms at the end.

Written in ordinary Nasta'lîq within coloured borders with an illuminated 'Unwân

Not dated , 19th century.

The name of Sayyid Safdar Nawwâb of Patna, to whom the MS. once belonged, appears on fol. 1ᵇ.

A seal bearing the inscription لسان السلطان محمود الدوله منشی محمد صفدر علیخان بهادر, and dated A.H 1277 is found on the title-page

A note at the end by Sayyid Muhammad Hasan Khân, better known as Sayyid Muhammad Nawwâb Raḍawî, says that he purchased the MS from Munshi Tâlib for rupees twelve on the 27th of Muḥarram, A.H. 1290. The note is followed by his seal dated A.H. 1290, and bearing the inscription سید محمد حسن خان عرف محمد نواب رضوی.

## No. 1833

foll. 45, lines 15, size $8\frac{1}{4} \times 5$, $6 \times 3$

زاد المسافرين

## ZÂD UL-MUSÂFIRÎN

A copy of Amîr Ḥusaynî Sâdât's Zâd-ul-Musâfirîn. See No. 117. Beginning as usual.—

ای بر تر ازان که حمد ( همه که ) کفتند الخ *

Written in ordinary Nasta'lîq.

Not dated; 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

## No. 1834

foll 73, lines 11, size $8 \times 4\frac{3}{4}$, $5\frac{1}{2} \times 3$

زبدة الرمل

## ZUBDAT UR-RAML

A versified treatise on geomancy

Author Mu'în bin Nizâm معين بن نظام

Beginning —

هر کرا عمل راهبر باشد کار او سربسر چو زر باشد

In several places the author calls himself ابن نظام Ibn-i Nizâm (see foll $10^b$, $29^b$, $52^b$), but on fol $2^a$ he gives his name as معين Mu'în, while in the conclusion, fol. $72^a$, he calls himself معين نظام Mu'în-i Nizâm. It is therefore evident that his name was Mu'în and his father's Nizâm.

The date of composition of the work, A.H. 706=A.D. 1306, is given on fol. $3^a$.

The title of the work is given in the following verse on fol. $4^a$:—

نسخه را چون تمام کردم من زبدة الرمل نام کردم من

A copy of the work is noticed in A S.B. Cat. No. 551.

Foll 1–54 are written in ordinary Nasta'lîq, and foll 55–73, in fair Nasta'lîq.

The colophon is dated Sha'bân, A H 1224 Faslî

## No. 1835

foll. 50, lines 17, size 10×5¾, 7×4

دیوان ابن یمین

# DÎWÂN-I IBN-I YAMÎN

A slightly defective copy of Ibn-i Yamîn's Dîwân, containing Ġazals in alphabetical order. See Nos 137–139

Beginning:—

چون جا نیافت در حرم وصل جان ما
باری بیاد دوست سراید زبان ما

The MS breaks off in the midst of the Ġazals ending in the letter م with the following line —

ابن یمین ز آتش هجران دسوختم تا وعدهٔ وصال تو مغرور تر شدم

Written in ordinary Nasta'lîq

No date, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

## No. 1836

foll 300, lines 11, size 5½×3, 3¾×2

دیوان حافظ

# DÎWÂN-I ḤÂFIẒ

A copy of the Dîwân of Ḥâfiẓ. See Nos. 151-158.

The MS is slightly defective at the beginning, and opens abruptly with the Ġazal beginning with the line —

ای فروغ ماه حسن از روی رخشان شما الخ *

The Masnawi beginning with the line —

الا ای آهوی وحشی کجائی *

is styled here (fol 249[a]) وحشی نامه Wahshî Nâmah

Sâqî Nâmah, fol. 252[b], beginning —

بیا ساقی از من برو پیش شاه الخ *

Muġannî Nâmah, fol. 256ª, beginning:—

مغنی نوای بکلبانگ رود الخ *

Qasîdahs, fol. 257ᵇ, beginning:—

ای در رخ تو پیدا انوار پادشاهی الخ *

Tarjî'bands, fol. 269ª beginning:—

ای دادهٔ بباد درستداری الخ *

Muqatta'ât, fol 279ª, beginning:—

فساد چرخ نبینیم و بشنویم همی الخ *

The Muqaṭṭa'ât are followed by several Musaddasât, a Maṣnawî and a few Rubâ'îs

The Rubâ'îs, in alphabetical order, begin thus on fol. 289ᵇ:—

بر گیر شراب طرب انگیز و بیا الخ *

The MS ends with two versified chronograms on the death of Ḥâfiẓ.

Written in ordinary Nasta'lîq.

In the colophon, dated A H. 1187, the scribe علام مهدی ولد محمد اصلح انصاری کاکوری says that میر محمد ناصر died shortly after transcribing the earlier portion of the copy, and that he (علام مهدی) completed the transcription at the request of his brother Ġulâm Ḥaydar

# WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos. 1837–1838)

foll. 389, lines (centre col.) 19; margl. col. 50; size 10½ × 7; 9 × 5¾

The Khamsah of Nizâmî and Khusrau bound in one volume.

I. Centre Col.

## No. 1837

## خمسهٔ نظامي

## KHAMSAH-I NIZÂMÎ

The Khamsah of Nizâmî See Nos. 37–45.

(1) مخزن الاسرار Makhzan ul-Asrar, beginning on fol 2ᵇ —

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

(2) خسرو و شرين Khusrau wa Shîrîn, beginning on fol. 34ᵇ —

خداوندا در توفيق بكشاي الخ *

The colophon, fol 118ᵇ, is dated 18 Dul-hijjah, A.H. 889.

(3) ليلي و مجنون Laylâ wa Majnûn, beginning on fol. 119ᵇ —

اى نام تو بهترين سر آغاز الخ *

(4) هفت پيكر Haft Paykar beginning on fol. 181ᵇ —

اى جهان ديده بود خويش از تو الخ *

The colophon, fol 252ᵇ, is dated Isfahân, 13 Dul-hijjah, A.H 890

(5) اسكندر نامه Iskandar Nâmah, beginning on fol. 253ᵇ —

خدايا جهان پادشاهى ترا الخ *

The شرف نامه Sharat Namah, or the second part of the Iskandar Nâmah, begins thus on fol 343ᵇ —

خرد هر كجا گنجى آرد بديد الخ *

II. Margl. Col.

## No. 1838

## خمسهٔ خسرو

# KHAMSAH-I KHUSRAU

The Khamsah of Khusrau See Nos. 128–131.

(1) مطلع الانوار Matlâ ul-Anwâr, beginning on fol 2[b] —

خطبهٔ قدسست به ملک قدیم بسم الله الرحمن الرحیم

(2) شیرین و خسرو Shîrîn wa Khusrau, beginning on fol. 71[b] —

خداوندا دلم را چشم بگشای الخ *

(3) مجنون و لیلی Majnûn wa Laylâ, beginning on fol 158[a].—

ای دادهٔ بدل خریدهٔ زار الخ *

(4) هشت بهشت Hasht Bihisht beginning on fol 209[b] —

ای کشایندهٔ خزانهٔ جود الخ *

(5) اسکندر نامه Iskandar Nâmah, beginning on fol 277[b] —

جهان پادشاها خدائی تراست الخ *

The colophon, fol 368[a], is dated 15 Dul-hijja, A H 910

Scribe محمود بن جلال بن محمود یوسف الامی

The Iskandar Nâmah of Khusrau is followed by the well-known Maṯnawî poem پند نامه Pand Nâmah of Farîd-ud-Dîn 'Attâr See No 46 xii

The Pand Nâmah is styled here, both at the beginning and end, نصائح الولد Nasâ'ih ul-Walad, and its opening line differs from that of the other known copies beginning on fol 368[b] —

ابتدا کردم بنام کردگار خالق خلق از صغار و از کبار

آنکه در آدم دمید او روح را داد از طوفان نجات او نوح را

The Khamsah of Nizâmî (centre column) dated A H 889, is written in good Nasta liq, within gold-ruled borders. The Khamsah of Khusrau (margl col.), dated, A H 910 is written in exceedingly beautiful minute Nasta'liq

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title-page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription من علامت با علي موسى رضا. Miniatures, both Persian and Indian styles, on foll. $5^{a}$, $16^{a}$, $18^{a}$, $49^{a}$, $56^{b}$, $59^{a}$, $64^{a}$, $71^{b}$, $74^{b}$, $77^{a}$, $104^{a}$, $108^{b}$, $139^{a}$, $142^{a}$, $143^{b}$, $146^{b}$, $147^{b}$, $149^{a}$, $155^{b}$, $165^{a}$, $173^{b}$, $176^{b}$, $190^{b}$, $193^{a}$, $194^{a}$, $195^{a}$, $199^{a}$, $201^{b}$, $203^{b}$, $205^{b}$, $209^{b}$, $216^{b}$, $220^{a}$, $223^{b}$, $227^{b}$, $229^{b}$, $234^{a}$, $239^{a}$, $240^{b}$, $244^{a}$, $249^{b}$, $264^{b}$, $282^{b}$, $284^{b}$, $298^{a}$, $301^{b}$, $306^{b}$, $319^{a}$, $320^{b}$, $330^{b}$, $335^{a}$, $336^{b}$, $339^{a}$, and $362^{b}$

(Nos. 1839-1840)

foll 113, lines 15–19. size $7 \times 4\frac{1}{4}$, $6 \times 3\frac{1}{2}$

The Dîwâns of Hâfiz and Qâsim Anwâr, both slightly defective at the end.

I Margl Col.

## No. 1839

## ديوان حافظ

## DÎWÂN-I ḤÂFIẒ

The Dîwân of Hâfiz. See Nos 151–161

Beginning —

الا يا ايها الساقي الخ *

The Gazals, arranged in alphabetical order, break off in the middle of the letter ن with the following line —

دست رنج تو همان به که شود صرف بکام

دانی آخر که بناکام چه خواهد بودن

II. Centre Col.

## No. 1840

## ديوان قاسم انوار

## DÎWÂN-I QÂSIM ANWÂR

The Dîwân of Qâsim Anwâr. See No. 170.

Beginning:—

من بیچارهٔ سودا زده سر گردانم الخ *

The first alphabetical Ġazal begins thus on fol 2ª :—

ای صبح سعادت ز جبین تو هویدا الخ *

Tarjî'bands, beginning on fol 108ª :—

بیا ای عشق عالم سوز بی غم    قدم بر چشم من نه خیر مقدم

Rubâ'is, without alphabetical order, beginning on fol 111ª :—

گر دلبر ما شیوهٔ مستان گیرد    با عاشق خود هزار دستان گیرد

The Rubâ'is are followed by a Masnawî, beginning with the line :—

مقتدای ملک امام بسر    شاه انصاریان دین پرور

The Masnawî breaks off with the line —

قطب عالم امام دین و هدی    شاه دین شیخنا و مولانا

Some clever hand has changed the *takhallus* Qâsim or Qâsimî to Qâ'im or Qâ'imî

Written in minute Nasta'liq

Not dated, 16th century

(Nos 1841 1844)

foll 564, line (centre col) 14, margl col 27 size 10 × 6¾, 8 × 4¼

An exceedingly beautiful and neatly written copy containing the Dîwâns of Khusrau, Hasan, Hâfiz and Auhadî —

I. foll 1ᵇ–564ᵇ

## No. 1841

دیوان خسرو

## DÎWÂN-I KHUSRAU

The Dîwân of Khusrau Dihlawi See Nos 125–127

Contents —

(1) Gazals in alphabetical order, foll 1ᵇ–564ª (centre col); beginning :

ای باد بربع برگن آن روی آتشناک را الخ *

(2) Qaṣîdahs, foll. 2ᵇ–60ᵇ ; beginning·

زبان که سر در معنی کلید گفتار است الخ *

The first alphabetical Qasîdah begins thus on fol. 8ª

ای ذات تو چراغی ایوان کبریا را الخ *

(3) Tarjî'ât, foll. 60ᵇ-63ª ; beginning·

ای دل جا مانده ره سوی جانان طلب الخ *

(4) Muqatta'ât, foll. 63ª–76ª , beginning·

اژدها پیش است و تیغ اندر عقب ایام شد الخ *

(5) Rubâ'is, in alphabetical order, foll. 76ª–92ª ; beginning:

ای آنکه شد از طفیلت آدم پیدا الخ *

Another series of Rubâ'is, also in alphabetical order, foll. 92ª-92ᵇ ; beginning

بنمود بمن روی چو سیم خود را الخ *

(6) Fards or single verses, in alphabetical order, foll. 92ᵇ-93ᵇ ; beginning

بدان نکته کانسان رموز خدا ست  قل الروح من امر ربی گواست

II. foll. 94ᵇ–365ª

## No. 1842

دیوان حسن دهلوي

# DÎWÂN-I ḤASAN DIHLAWÎ

The Dîwân of Ḥasan Dihlawî. See Nos. 132-133.
Beginning .—

ای رقم رانده بر سعید و سیاه الخ *

(1) Gazals in alphabetical order , beginning on fol. 95ª .—

ای غره چون ماه نو رونق مژده عید را الخ *

(2) Maṣnawî ; beginning on fol. 340ª .—

بیا ای گهر جوی دریای غیب الخ *

(3) Muqaṭṭa‘ât, beginning on fol. 341ᵇ —

در حق هیچکس نبرم حر گمان نیک الخ *

(4) Rubâ‘îs in alphabetical order, beginning on fol. 343ᵃ —

ای فضل تو تختهٔ شوی دادابها الخ *

The Dîwân concludes with a few Qiṭ‘ahs.

III foll 361ᵇ–549ᵇ

## No. 1843

## دیوان حافظ

# DÎWÂN-I ḤÂFIẒ

The Dîwân of Ḥâfiẓ See Nos 151-161.
Beginning with the preface of Gulandâm —

حمد بیحد و ثنای بعد الخ *

(1) Gazals in alphabetical order, beginning on fol. 365ᵇ —

الا یا ایها الساقی الخ *

(2) Masnawîs, beginning on fol 535ᵇ —

الا ای آهوی وحشی کجائی الخ *

(3) Sâqî Nâmah, beginning on fol 537ᵃ —

بیا ساقی آن می که حال آورد الخ *

(4) Muganni Nâmah, beginning on fol 538ᵃ —

مغنی کجائی دوتائی بزن الخ *

(5) Muqatta‘ât, beginning on fol 539ᵃ —

درین وادی ببانگ سیل بشنو الخ *

(6) Rubâ‘îs, in alphabetical order, beginning on fol. 540ᵃ.

برگیر شراب طرب انگیز و بیا الخ *

IV. Foll. $550^b$–$564^b$

## No. 1844

## دیوان اوحدی

## DÎWÂN-I AUḤADÎ

The Dîwân of Shaykh Rukn-ud-Dîn Auhadî. See No. 134.

This copy of Auḥadî's Dîwân contains only a small number of Ġazals: beginning.—

در خرابات عاشقان کوئیست الخ *

It breaks off with a Rubâ'î, beginning thus.—

عشق از سر کوی خود سفر کرد الخ *

Some folios are misplaced. The right order seems to be: foll. $1$–$182^b$, $189^a$–$395^b$, $183^a$–$188^b$, $396^a$–$564^b$.

Written in beautiful minute Nasta'lîq within gold-ruled borders with two most sumptuous, finely illuminated and beautifully decorated 'Unwâns at the beginning The headings are ornamented throughout.

Not dated, 16th century.

A biographical notice of Khusrau, copied from some *Tadkirah* by the donor's father, Muhammad Bakhsh Khân, is found at the beginning of the copy.

(Nos. 1845–1846)

foll. 422; lines centre col. 17, margl col. 45, size $9\frac{1}{4} \times 5\frac{3}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

A very beautiful and neatly written MS containing the Kulliyâts of Salmân and Sa'dî.

I. Margl Col

## No. 1845

## کلیات سلمان

## KULLIYÂT-I SALMÂN

The Kulliyât of Salmân Sâwajî. See No. 147.

Contents —

(1) Qaṣîdahs and Tarkîb-bands, arranged, mostly, in alphabetical order beginning, fol. $1^b$ —

هر دل که در هوای جمالش مجال یافت الخ *

(2) Another series of Qasîdahs without any order, beginning on fol. 75[b] —

دوش در لوح فلک خط معما دیده اند الخ *

(3) Elegies, beginning on fol. 86[a].—

بر سرای کهنهٔ دلگیر دنیا دل منه الخ *

(4) Muqatta'ât and satires, beginning on fol 95[b] —

حبذا صدر صفهٔ که بهست الخ *

This section ends with a long Qasîdah in praise of 'Alî, the fourth Khalîfah, beginning on fol 123[b] (margin)

ای زمینت آسمان عالم بالا شده الخ *

(5) Tarjî'bands, beginning on fol. 124[b] (margin)

ما مریدان کوی خماریم *

(6) Gazals in alphabetical order, beginning on fol. 128[b] (margin):

اگر حسن تو بگشاید نقاب از چهرهٔ دعوی را الخ *

(7) Rubâ'is, beginning on fol. 212[b] (margin)

ای کارکداران درت شمس و زحل الخ *

(8) جمشید ۔ حورشید Khwurshîd wa Jamshîd, also called جمشید و خورشید Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll 220[a]–290[b] (margin)

الهی پردهٔ اسرار بگشای     در گنجینهٔ اسرار بگشای

The poem, dedicated to Sultân Uways, was, according to the following Qit'ah at the end, fol 290[b], completed in Jumâdâ II, A H. 763=A D. 1362 —

شد این ربیع معانی جمادی ثانی     سنهٔ ثلاث و ستین و سبعمایه تمام

Some folios at the beginning are misplaced, and the right order seems to be foll. 1–2, 12–13, 3, 11, 14–23, 4–10, 24–290.

II. Centre Col.

## No. 1846

## كليات سعدي

# KULLIYÂT-I SA'DÎ

The Kulliyât of Sa'dî. See Nos. 91–93.

Contents.—

(1) بوستان Bûstân, called in the colophon, fol. 196[a], سعدی نامه, Sa'dî Nâmah; beginning on fol. 76[a]:—

بنام خداوند جان آفرین الخ *

(2) قصاید عربی Qasâ'id-i 'Arabî, beginning on fol. 196[b]:—

حسبت بجفنی المدامع لا تجری الخ *

(3) قصاید فارسي Qasâ'id-i Fârsî, without any alphabetical order; beginning on fol. 211[a]:—

ای نفس اگر بدیدهٔ تحقیق بنگری الخ *

An index, giving the opening distich of each Qasîdah, is prefixed at the beginning.

(4) مراثی Marâşî, beginning on fol. 242[a]:—

دل شکسته که مرهم کند بکر بارش الخ *

(5) مثلثات Musallasât, or the poem in three languages, viz., Arabic, Persian and Turkish It is also called ملمعات Mulamma'ât. See No 92 (11), beginning on fol 248[a]:—

خلیلی الهدی انجا و اصلح الخ *

(6) ترجیعات Tarji'ât, beginning on fol. 247[a]:—

ای زلف تو هر خمی کمندی الخ *

(7) كتاب الطيبات Kitâb ut-Tayyibât, or pleasant Gazals, in alphabetical order, beginning on fol. 261[a]:—

اول دفتر بنام ایزد دانا الخ *

This section is preceded by a فهرست occupying foll. 254[b]–261[a].

(8) مقطعات Muqatta'ât, without heading, beginning on fol. 338[a].

دکر کس نکرتا جوابش چه گفت الخ *

(9) رباعیات Rubâ'iyât, without heading, beginning on fol. 349ᵃ —

بس جون تو ملک زمانه بر تخت دشاند الخ *

(10) فردیات or single verses, beginning on fol. 355ᵃ.—

هرکز نبود آدمی بدین زیبائی الخ *

(11) گلستان Gulistân, beginning on fol. 358ᵇ —

منت خدای را عز و جل الخ *

(12) شش رساله, or the usual Six Risâlahs —

*First* beginning on fol 403ᵇ —

سپاس و ستایش بیغایت الخ *

*Second*, in five Majlis, on foll 405ᵇ (margin), 407ᵃ; 408ᵇ (margin); 409ᵇ (margin). 411ᵃ (margin).

*Third* ( در سوال صاحب دیوان ), beginning on fol. 414ᵃ (margin) —

الحمد لله رب العالمین ........ اما بعد این کتاب الخ *

*Fourth* ( در عقل و عشق ), beginning on fol 415ᵃ —

سالک راه خدا پادشه ملک سخن الخ *

*Fifth* ( در نصیحت ملوک ), beginning on fol 416ᵃ —

الحمد لله الکافی حسب الخلایق الخ *

*Sixth*, on fol 419ᵇ (margin), subdivided into the usual three Hikâyât, *viz.*, (1) Sa'dî's interview with Sultân Abâqâ Khân, repeatedly called here Abâkhâqân در نصیحت انکیانو (2) ابا خاوان and (3) حکایت ملک شمس الدین تازی

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I, A H 1057, the scribe درویس شاه حسین ابن مولانا محمد رضاء اصفهانی, transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying Alî Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No 1, p 4) on his journey to Balkh —

تم الرسالات شش کاته بعون الله قاضی الحاجات و کافی المهمات

کاتبه و راقمه تراب اقدام فقرا درویش شاه حسین ابن مولانا محمد رضاء

اصفهانی عفر ذنوبه و ستر عیوبه فی تاریخ یوم الاثنین هفدهم شهر ربیع الاول

سنه سبع و خمسين بعد الف من الهجرة النبويه در وقتی که در رکاب ظفر
انتساب عضد الخلافة العظمی نواب امیر الامرا علی مردان خان عازم سفر
خیر اثر بلخ بودیم بطریق یادکار جهة بندکان شجاعت و رفعت پناه احسان
و ملاطفت انتباه مبارز میدان شجاعت و یکه تاز معرکه سهامت اعنی
شخص اهلیت و مردمی ناظم مناظم ارجمندی فریدون بیک ... سمت
تحریر یافت و صورت اتمام پذیرفت *

The *title-page* bears several *'Ard-dîdahs*, and notes, the dates of which range from A.H. 1082 to A.H 1115. All the seals are illegible.

## No. 1847

foll. 50, lines 12–15, size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

تحفة النصائح

## TUḤFAT UN-NAṢÂ'IḤ

A slightly defective copy of Yûsuf Gadâ's Tuhfat un-Naṣâ'ih. See No. 162.

The first three verses are wanting in this copy, it opens abruptly with the following line not found in No. 162:—

دنیا و پایه آسمان هم چون مدور بیضهٔ الخ *

The second line in this copy: دریا و بستان حوبها الخ, is the fourth in No. 162.

The date of composition of the poem, given in this copy, is, like No. 162, A.H. 795=A.D. 1392, but the number of the *bayts*, given here, is 725, instead of 781 in No. 162.

Written in ordinary Ta'lîq.

Dated 1st June, 1842.

## No. 1848

foll 101 lines 15, size $8\frac{1}{4} \times 5$; $6 \times 3$

دیوان مغربی

# DÎWÂN-I MAĠRIBÎ

A copy of the Dîwân of Muhammad Shîrîn Maġribî (*d.* A.H. 809=A D 1406). See No 165.

Beginning as usual with the preface —

و به ثقتی الحمد لله الذی انشاء و عروض الکون الخ *

Contents :—

1 An Arabic poem, fol. 4ª, beginning —

کما ادکره من فعل الخ *

2 Masnawî in praise of Shâh Rukh, fol 4ᵇ, beginning —

پس از سدقی درین دیوان اشعار الخ *

3 Arabic poems, fol 5ᵇ, beginning —

یا فاںعا بصفاته عن ذاته الخ *

4 Tarjî'ât, beginning on fol 13ᵇ —

آفتاب وجود کرد اشراق الخ *

5 Gazals in alphabetical order, beginning on fol 29ª —

خورشید ىحسب چو گسست بدا الخ *

6 Rubâ'îs, beginning on fol. 98ª —

ای گشته عیان روی تو از جام جهان الخ *

Written in ordinary Nasta'lîq within red borders.

Dated 21st Dulqa'd the second regnal year of Muhammad Shâh Gâzî

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found on the title-page

## No. 1849

foll. 23, lines 12, size 8 × 5½, 5 × 2¾

گوی و چوگان

# GÛI WA CHAUGÂN

A very beautifully written copy of the Gûi wa Chaugân, also called Ḥâl Nâmah, by 'Ârifî Harawî who died in A.H 853=A.D. 1449. See No 172.

Beginning as usual —

زان پیش که حسب حال گویم الخ *

Written in perfect Nasta'lîq within gold and coloured borders with an illuminated head-piece The original folios have been placed in gold sprinkled margins

Three miniatures of the Indian school are found on foll. 8a, 9b, and 21b respectively

Not dated ; 16th century

This valuable copy was presented to the library on February 1st, 1924, by Khân Bahâdur Dr Asdar Alî Khân, who acquired it from one Pândah Râm Râjindar Deo Narâyan Sinha of Shâhâbâd.

The MS. once belonged to the great orientalist, Sir William Gore Ouseley

## No. 1850

foll. 284, lines 20, size 7¾, 4¼, 6 × 4¼

هفت اورنگ جامي

# HAFT AURANG-I JÂMÎ

A very good, but unfortunately incomplete, copy of the Haft Aurang, or the seven Masnawîs of Jâmî See Nos 180 and 182–183.

I

تحفة الاحرار, on fol. 1b, beginning with the usual preface.—

حمدا لمن جعل جنان الخ *

The poem itself begins thus :—

بسم الله الرحمن الرحيم هست صلای سر خوان کریم

The colophon, fol. 24[b], is dated A H 988.

II.

سبحة الابرار, on fol. 25[b], beginning with the usual Rubâ'î —

الحمد لله که بخون گر خفتم *

Beginning of the poem as usual —

ابتدی بسم الله الرحمن الرحيم الخ *

Dated Ṣafar, A.H. 988.

III

يوسف و زليخا, on fol. 65[b] beginning —

الهی غنچهٔ امید بگشای الخ *

A very interesting copy is noticed under No. 196

Dated 12 Rabî' II, A.H. 988

IV.

ليلی و مجنون, on fol 118[a] It is slightly defective at the beginning, and opens abruptly thus :—

در باغ ادیم لاجوردی صداغ حران بچهره زردی

Some verses are also wanting at the end

V.

خرد نامهٔ اسکندری, on fol 166[b] beginning as usual —

الهی کمال الهی تراست *

Dated Safar, A.H 989

VI.

First *Daftar*, on fol 196[b], beginning.—

لله الحمد قبل کل کلام الخ *

Second *Daftar*, on fol. 255[b], beginning —

بشنو ای گوش پر فسانهٔ عسی *

Third *Daftar*, on fol. 269ᵇ, beginning :—

حمد ایزد نه کار تست ای دل الخ *

VII.

سلامان و ابسال, on fol 284ᵇ, beginning —

ای بیادت تازه جان عاشقان *

The entire Masnawî, except the first thirty verses, is missing.

Written in beautiful minute Nasta'lîq within four gold-ruled columns with an illuminated head-piece at the beginning of each Maṣnawî, and a small Persian miniature at the end of each.

Scribe, حاجي ابن محمد.

---

## No. 1851

foll 144, lines 14, size $10\frac{1}{4} \times 7$, $5\frac{1}{2} \times 2\frac{3}{4}$

سلسلة الذهب

# SILSILAT UḎ-ḎAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jâmî's Silsilat uḏ-Ḏahab See under Nos. 180–187

Beginning as usual

Written in a perfect Nasta'lîq within illuminated borders with beautiful floral designs on margins The first two pages are sumptuously decorated

Dated A H 983.

Scribe علي رضاء الكاتب

This valuable MS. was purchased for the Library for rupees twenty-five only

---

## No. 1852

foll 170, lines 13, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 3$

یوسف و زلیخا

# YÛSUF WA ZULAYKHÂ

A copy of Jâmî's Yûsuf wa Zulaykhâ Beginning as usual

Written in ordinary Nasta'lîq within ruled and coloured borders with an ordinary illuminated head-piece.

The MS contains several miniatures of the modern Indian school. Spaces for pictures are left blank in some places.

Not dated, 19th century

A note at the end says that Bahâdur 'Alî Khân, son of Muhammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kishampûr, Itâwah, purchased this MS for Rupees eight from Qutb ud-Dîn of Râmpûr on the 27th February, 1845

## No. 1853

foll 155 lines 15 size $10\frac{3}{4} \times 6$, $7 \times 3\frac{1}{2}$

The Same

Another copy of Jâmî's Yûsuf wa Zulaykhâ

Beginning as usual

Written in fair Nasta'lîq within ornamented lines with an illuminated 'Unwân

Modern and tasteless illustrations

Dated A H 1246

Scribe نظام الدین

## No. 1854

foll 21 lines 18 size $9\frac{1}{4} \times 5\frac{1}{4}$, $7 \times 3\frac{1}{2}$

حاشیهٔ شرح رباعیات

# ḤÂSHIYAH-I SHARḤ-I RUBÂ'IYÂT

Comments on Jâmî's commentary on his own Rubâ'is (see Nos 181 ix, and 209), by Walî Muhammad ولی محمد

Beginning —

حمد علیمی که رباعی عناصر اربعه بحمد خویش گفته اوست الخ *

Walî Muhammad tells us in the preface that although Jâmî's commentary on his own Rubâ'is had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation He, therefore, wrote the present work at the request of some of his friends

Written in ordinary Nasta'lîq

Not dated, 19th century

## No. 1855

foll. 38; lines 17; size 8×4¾; 5¼×3

# لوامع

# LAWÂMI‘

Jâmî's commentary on the "Wine Qasîdah" of ‘Umar Ibn ul-Fârid. See No. 181-VII.

Beginning :—

سبحان من جميل الخ *

Written in Naskh.

Dated Safar, A.H. 956.

---

## No. 1856

foll. 136; lines 11; size 7¾×4; 5¼×2¾

# ديوان هلالي

# DÎWÂN-I HILÂLÎ

A copy of the Dîwân of Hilâlî Astarâbâdî (d. A.H. 936=A.D. 1529). See No. 228, where a fragment of the Dîwân is noticed.

This copy, a complete one, contains Gazals in alphabetical order, and, like No. 228, begins :—

ای دور خدا در نظر از روی تو مارا الخ *

Muqatta‘ât, beginning on fol. 131ª :—

ای سیه نامه کز برای نجات الخ *

Rubâ‘îs, beginning on fol. 133ᵇ :—

از نسکه مرا دولت دیدار کم است الخ *

Written in ordinary Nasta‘lîq within coloured borders.

Dated A.H. 1190.

Scribe: کوکل چند.

Presented by S. Khudâ Bakhsh, 18-10-1910.

## No. 1857

foll. 128, lines 9, size 6¼ × 3¼, 3½ × 1¾

شاه و گدا

# SHÂH WA GADÂ

A mystical Masnawî, also styled شاه و درویش, by the same Hilâlî.

Beginning —

ای وجود تو اصل هر موجود هستی و بودهٔ و خواهی بود

The Masnawî has been translated into German verse by H Ethé (Morgenländische Studien, Leipzig, 1870, pp 197–282), see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des funften internationalen Orientalisten-Congresses' Berlin, 1882 vol ii, pp 130–135. For other copies of the work see Rieu ii, p. 656, W Pertsch, Berlin Cat., pp 36, No. 1, 711, No. 6, and 895, Sprenger, Oude Catalogue, p 427, Cat Codd Lugd Bat ii, p. 122; Cat des MSS et Xylographes p 389, J. Aumer, p. 35, Ethé, Bodl Lib Cat Nos. 1022 1025, Ethé, Ind Office Lib. Cat. Nos 1426–1429, etc

A splendid copy, written in beautiful Nasta lîq within gold lines with gold borders and gold stars throughout The first two folios are beautifully illuminated.

Not dated, 17th century

The original folios have been placed in new margins.

---

## No. 1858

foll 100 lines 11 size 5¼ 4½ 3¼ × 3

دیوان ناصحی

# DÎWÂN-I NÂSIHÎ

An exceedingly valuable and rare copy of Nâsihi's Dîwân.

Beginning —

همین دولت ز درد عشق جانسوز تو بس ما را
که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadkirah* Taqî Auhadî, vol. ii, fol. 752ª, alone, on the authority of Mîr 'Alî Shîr (Majâlis un-Nafâ'is), meagrely remarks that Nasihî, a poet of the middle age, lived in Khurâsân. The same Taqî quotes only one verse from the poet. It is not found in the present Dîwân. The following particulars regarding the poet are gathered from the work itself

In the following verse of a Rubâ'î, fol 90ª, he says that he was born at Ûbah, but flourished in Harât .—

مولود من از اوبه اگر هست چه عیب
در شهر هری نشو و نما یافته ام

He enjoyed the warm favour of Sultân Husayn Mirzâ (who ascended the throne of Harât A.H 873=A.D. 1468 and died in A.H 911=A.D. 1505), whom the poet repeatedly praises, *e.g.*, on fol. 8ᵇ —

خسرو غازی سپهر معدلت سلطان حسین
آنکه شد از ابر جودش فیض دل نازل مرا

It would appear from the following verse on fol 79ª that the poet lived in a Madrasah for ten years —

ده سال شد که بنده مقیم بمدرسه
آنجا مقام بنده بپروانهٔ شماست

where, according to the following verse on fol 89ᵇ, he once became ill —

در مدرسه ناصحی مریض افتادست
مشتاق بخاک بوس درگاه شما

In several places he refers to some of the distinguished persons of Sultân Husayn's court, *e g* , Sûfî (fol. 84ª), who is, most probably, identical with Shaykh Sûfî 'Alî (see Habib us-Siyar vol. iii, juz. 3, p 342), Mîrak Naqqâsh (see Habîb *ib*), Banâ'î, the well-known poet (see this Cat. No 215)

On fol. 87ᵇ is found a Rubâ'î of the poet, said to have been inscribed on the bow of Sultân Muzaffar (who conjointly with his brother Mirzâ Badî' uz-Zamân ascended the throne of his father Sultân Husayn in A H 911=A.D 1505)

That Nâsihî survived his royal patron, Sultân Husayn, is evident from the following chronogram, fol. 81ª, expressing the date of the latter's death in A.H. 911=A.D. 1505.

شاه هرات خسرو غازی چو از جهان

رحلت نمود بوت ازین خاکدان نجات

کردم سوال سال وفاتش ز عقل گفت

تاریخ موت او بطلب از شه هرات

The words شه هرات (King of Harât) are equal to 911.
The Dîwan consists of Ġazals, arranged in alphabetical order.
Mustazâds, fol. 77ª, beginning —

هر لحظه بر آرم ز دل سوخته آهی

آهی و چه آهی

آهی که بود از تم رخسارهٔ ماهی

ماهی و چه ماهی

Muqatta'ât, fol. 80ᵇ, beginning —

صاحب فضل و کرم خواجهٔ با جود و سخا

که حدیث تو بصد رنگ برون می اید

Rubâ'îs, fol 89ª, beginning —

ای روی تو تابنده تر از صد بدر است الخ *

The MS ends with a Tarjî'-band, beginning on fol. 95ᵇ —

ما مظهر ذات کبریائیم الخ *

Written in ordinary Nasta'lîq
Not dated. 17th century.
The original folios are placed in new margins

## No. 1859

foll 83 lines 15 size $8\frac{3}{4}\times6\frac{1}{4}$, $6\times3\frac{1}{4}$

دیوان آصفی

## DÎWÂN-I ÂṢAFÎ

A copy of the Dîwân of Aṣafî (d A.H. 923=A.D. 1517). See No. 219.

Beginning as usual :—

ساز آباد خدایا دل ویرانی را الخ *

The MS. ends with a few Rubâ'îs.

Written in ordinary Nasta'lîq.

According to the colophon, dated Bardawân, 27 Asârh, 1173 Bengali year, the scribe transcribed the MS. for one Shaykh Na'îm Ullah :—

Scribe :

امر سنگه واد کدور سنگه ابن کدو یمل کهتری قوم تالوار ساکن وصبه

جددیون - لاهور *

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

---

## No. 1860

foll. 116, lines 10, size $6\frac{3}{4} \times 4$, $4\frac{1}{4} \times 2\frac{3}{4}$

## ليلى و مجنون

## LAYLÂ WA MAJNÛN

A copy of the romantic Masnawî Laylâ wa Majnûn by Hâtifî (*d* A.H. 927=A.D. 1521). See No. 222.

Beginning as usual :—

این نامه که خامه کرد بنیاد الخ *

The concluding verse is wanting in this copy.

Written in fair Nasta'lîq.

Not dated, 17th century.

The original folios are mounted on new margins.

A seal of one Shaykh Rajab 'Alî, dated A.H. 1223, is found on the title-page.

The name 'Syud S. Nawab' (probably meant for Sayyid Safdar Nawwâb of Patna), is found on fol. 1ᵇ.

## No. 1861

foll 51, lines 15 size $7\frac{1}{2}\times4\frac{3}{4}$ · $6\times3$

The Same

A defective copy of Hâtifî's Laylâ wa Majnûn

The MS opens abruptly with the line :—

چون فیس شکسته دل ز مکتب رفتی سوی خانه جانب شب

Corresponding with line 2, fol 30[a], of the preceding copy

Written in fair Nasta'lîq

Not dated, 18th century

## No. 1862

foll. 62, lines 12 size $9\frac{1}{4}\times6\frac{1}{4}$ $5\times2\frac{3}{4}$

فتوح الحرمين

# FUTÛḤ UL-ḤARAMAYN

A very beautifully written copy of Muhyi Lârî's (d A H. 933=A D 1526) Futûh ul-Haramayn See Nos 226-227

Beginning —

ای دو جهان عرصهٔ آلای تو الخ *

Written in elegant Nasta'lîq within gold borders with an illuminated head-piece Beautifully painted drawings representing the Harem, mosques and other sacred places are found on foll. 18[b], 32[a], 33[b], 34[a], 38[a], 39[a], 43[b], 45[a], 46[b] 53[a] 56[a] 58[b], 59[b] 61[a] and 62[a]

Not dated, 16th century

Scribe نظامی مذهّب

This beautiful copy was presented to the library in 1916 by Hakim Muhammad Abd ul-Qayyûm, a well-known physician (Hakim) of Patna

## No. 1863

foll. 330; lines (centre col.) 21. margl. col. 17; size $11\frac{1}{4} \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$

# كليات اهلي شيرازي
# KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kulliyât of Ahlî Shîrâzî (*d.* A.H. 943 = A.D. 1536). See No. 231.

Contents:

1. سحر حلال Sihr-i Halâl, preceded by the usual preface; beginning on fol. 2ª —

ای همه عالم برتو بی شکوه الخ *

2 شمع و پروانه Sham' wa Parwânah, beginning on fol. 11ᵇ —

بنام آنکه ما را از عنایت الخ *

3. مثنویات متفرقه در صفت سدون, beginning on fol. 28ª :—

چه نهالست این خجسته سدون الخ *

4 قصائد Qasîdahs, beginning on fol. 28ᵇ —

الهی سر دفتر حکمت الله *

5. مراثي Elegies, fol 59ᵇ, beginning —

وا حسرتا که دیدهٔ حسرت پر آب شد الخ *

6 Tarkîb-bands, fol. 63ᵇ beginning —

کس عزیز من نشد واقف بر اسرار خدا الخ *

7 Tarjî'-bands, fol. 70ª, beginning —

ای دهان و لبت ز جان خوشتر الخ *

8. Mukhammasât, fol 71ª, beginning.—

این همه خشم تو ای عاشق کش بیباک چیست الخ *

9. Miscellaneous ( متفرقات ), fol. 71ᵇ, beginning —

زهی ز ساغر عیش تو دوستان دلشاد الخ *

10. Muqatta'ât, fol. 72ᵇ, beginning.—

ای دل بخود بمیرکه کردی خلاص ازانکه الخ *

## No. 1861

foll 51, lines 15 size 7½ × 4¾ 6 × 3

The Same

A defective copy of Hâtifî's Laylâ wa Majnûn

The MS opens abruptly with the line —

ون فنس شکستهٔ دل ر مکتب رفتی سوی خانه حاجب شب

Corresponding with line 2, fol. 30ᵃ, of the preceding copy

Written in fair Nasta'lîq

Not dated, 18th century

## No. 1862

foll 62 lines 12 size 9¾ × 6¼ 5 × 2¾

فتوح الحرمين

# FUTÛḤ UL-ḤARAMAYN

A very beautifully written copy of Muhyî Lârî's (*d* A H 933 = A D 1526) Futûh ul-Haramayn See Nos 226–227

Beginning —

ای دو جهان عرفهٔ آلای تو * 

Written in elegant Nasta'lîq within gold borders with illuminated head-piece Beautifully painted drawings represent the Harem, mosques and other sacred places are found on foll 32ᵃ, 33ᵇ, 34ᵃ, 38ᵃ 39ᵃ, 43ᵇ, 45ᵃ 46ᵇ 53ᵃ, 56ᵃ 58ᵇ, 59ᵇ 61ᵃ and 62

Not dated, 16th century

Scribe نظامی مذهب

This beautiful copy was presented to the library in 1916 Hakim Muhammad Abd ul-Qayyûm, a well-known physic (Hakîm) of Patna

## No. 1863

foll. 330, lines (centre col.) 21. margl. col. 17; size 11¼×5½; 8×3½

## كليات اهلي شيرازي
## KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kullıyât of Ahlî Shîrâzî (*d.* A.H. 943=A.D. 1536). See No. 231.

Contents:

1. سحر حلال Sihr-i Halâl, preceded by the usual preface, beginning on fol. 2ª —

ای همه عالم برتو بی شکوه الخ * .

2. شمع و پروانه Sham' wa Parwânah, beginning on fol. 11ᵇ.—

بنام آنکه ما را از عنایت الخ *

3. مثنویات متعرفه در صفت سدون, beginning on fol. 28ª —

چه نهالست این خجستة سدون الخ *

4. قصائد Qasîdahs, beginning on fol. 28ᵇ —

الهی نسر دفتر حکمت الله *

5 مراثي Elegies, fol. 59ᵇ, beginning —

وا حسرتا که دیدهٔ حسرت پر آب شد الخ *

6 Tarkîb-bands, fol 63ᵇ beginning —

کس عزیز من نشد واقف بر اسرار خدا الخ *

7. Tarjî'-bands, fol 70ª, beginning —

ای دهان و لبت ز جان خوشتر الخ *

8 Mukhammasât, fol. 71ª, beginning —

این همه خشم تو ای عاشق کش بیباک چیست الخ *

9. Miscellaneous ( متفرقات ), fol. 71ᵇ, beginning:—

زهی ز ساغر عیش تو دوستان دلشاد الخ *

10. Muqatta'ât, fol. 72ᵇ, beginning.—

ای دل بخود بمیرکه کردی خلاص ازانکه الخ *

11. Ġazals in alphabetical order, fol. 82[b]; beginning:—

ای حیرت صفات تو بند زبان ما الخ *

12. Mustazâd, fol 238[b], beginning —

چون شاخ گل آمروز که در خانهٔ زینی الخ *

13. Rubâ'iyât-i Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol. 239[b] —

بعد از حمد و ثنای جان آفرین الخ *

The first Rubâ'î begins thus on fol. *ib.*

ساقی قدحی که کارساز سب خدا الخ *

14 Rubâ'iyât-i Ganjfah with the usual preface, beginning on fol 245[a] —

پوشیده نماند بر ارباب صورت الخ *

The first Rubâ'î begins thus —

ای سرو سهی خاک رهب رفت خرام الخ *

The initial Rubâ'î in No 231 is the thirteenth here

15 Miscellaneous Rubâ'is ( رباعیات متفرقه ), beginning on fol. 250[a] —

یارب گنه آلوده ز دنیا مبرم الخ *

16 Mu'ammiyât, beginning on fol 281[a] —

آب حیوان خوش بود وان لعل لب زان خوشتر است الخ *

17 Artificial Qasîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol. 284[b] —

حمدی از حد افزون و سپاسی از قیاس بیرون الخ *

The Qasîdah begins on fol 285[b] —

نسیم کاکل مشکین کراست چونتو نگار الخ *

18 Artificial Qasîdah in praise of Sultân Ya'qûb, with the usual preface on fol 299[b] —

حمد بیحد و سپاس بقیاس مر حضرت عزت را الخ *

Beginning of the Qasîdah on fol 300[b] —

هوای جنت کویت نسیم عنبر بار الخ *

**19.** Artificial Qaṣîdah in praise of S͟hâh Ismâ'îl Ṣafawî, with the usual preface, beginning on fol 314^b :—

حمد و سپاس بیقیاس صانعی را الخ *

The Qaṣîdah begins as usual, fol. 323^b .—

هوای گلشن کویت نسیم باد بهار الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Dated, S͟hâhjahânâbâd, Rabî' II, A.H. 1183.

Scribe : اندر پرکاس .

Four seals of Jalâl ud-Dîn Haydar, two of which are dated A.H 1243, and the other two, A H. 1249, are found on foll. 1^a, 82^a, 283^b and 330^a, respectively. A note on the title-page, by the same Jalâl ud-Dîn, here called جلال الدین حیدر ابن حاجي معی الدین الطبیب , says that he purchased the MS. for rupees twenty-five at Akbarâbâd in 1816, when he was the Sirish͟htahdâr of the Criminal Court. Another note of his is found on fol 82^a.

Another seal, partly illegible, but dated A H. 1154, faintly reads thus on the title-page —

............ خان فیروز جنگ بهادر فدوي محمد شاه بادشاه غازی *

## No. 1864

foll. 23, lines 13 size 8×4¾, 5¼×2¾

مثنوي حسيني

# MASNAWÎ-I ḤUSAYNÎ

A Masnawî in praise of God, the Prophet, the early Caliphs, the Imâms, with an account of the Sûfic K͟hânwâdahs and the author's *Silsilah*

Beginning —

ای بنام تو افتتاح کلام     وز تو منظومهٔ سخن بنظام

The author, who adopts the *tak͟hallus* Husaynî (see fol. 19^a) gives a chronogram, fol 9^b, expressing the date of one S͟hayk͟h Ḥusayn's death in A.H. 958=A.D. 1551. It is therefore evident that the poem was written after that date.

The folios, mounted on new margins, have been misplaced throughout.

Written in fair Nasta'lîq

Not dated, 17th century

---

## No. 1865

foll. 6; lines 16, size 8×4½, 5½×2¾

دیوان نویدی

# DÎWÂN-I NAWÎDÎ

A collection of the Gazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigâristân-i Sakhun, p. 136, at Ujayn on his way to Mecca in A.H. 973=A.D. 1565

The Dîwân consists of twenty-nine Gazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided, that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For example, the first Gazal in which the letter الف is avoided begins thus —

صد شکر که شد دولت وصل تو میسر

گردید ز خورشید رخت دیده منور

The second Gazal consists of verses in which the use of the letter ب is avoided, and so on

A copy of Nawîdî's Dîwan with similar arrangements is noticed in Bûhâr Lib. Cat. vol. i, p. 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor

Written in ordinary Ta'lîq

Dated 23 Ramadân, A.H. 1266

Scribe: عبد الحافظ.

---

## No. 1866

foll. 112 ; lines 17 ; size $8\frac{3}{4}\times5\frac{3}{4}$ ; $6\frac{1}{4}\times3\frac{1}{4}$

ديوان ثنائي

# DÎWAN-I ṢANA'Î

A damaged and badly written copy of Ḥusayn Ṣanâ'î's Dîwân. A very good copy of this Dîwân has already been noticed under No. 250.

Beginning with the poet's preface —

حمدی که متکلمان سخن گذار فصاحت شعار و نادرۂ گویان بلاغت

دثار الخ *

The copy No. 250 begins with a slightly defective preface, but, by an oversight, this was not mentioned in the notice of that copy.

It would appear from the preface that the poet wrote a Saqî Nâmah, which he presented to his royal patron Sultân Ibrâhîm Mirzâ, who highly appreciated the composition. He further adds that in A H 976=A D. 1568 (in copy No 250, A H 99) when Ibrâhîm Mirzâ was proceeding to repel the rebellious Qazâq Khân and the Taklû tribe, and was encamped at Nishâpûr, he (the poet) was asked by that prince to compose a Qasîdah in imitation of a certain Qaṣîdah of Lisânî This he did to the immense satisfaction of the prince. Thus encouraged the poet collected his poems and prefixed them to his Sâqî Nâmah

Beginning of the Dîwân as in No. 250 :

در روش حسن و ناز هست بسی خوشنما الخ *

Rubâ'îs in alphabetical order , beginning on fol. 37ᵇ ·

فریاد که دیدۂ غرق خون کرد مرا الخ *

Folios have been misplaced in several places. Fol 39 is to be followed by fol. 104.

Written in careless Ta'lîq.

Not dated , 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

## No. 1867

foll. 95, lines 18; size $10 \times 6\frac{3}{8}$; $7\frac{1}{4} \times 3\frac{3}{4}$

The Same

Another copy of the Dîwân of Khwâjah Husayn Ṣanâ'î Mashhadî (*d.* A.H. 996=A.D. 1587) See No. 250

Qasîdahs, not in strict alphabetical order, beginning as in No. 250.

در روش حسن و نار هست سی خوش نما الخ *

Gazals in alphabetical order, beginning on fol. 68ᵃ.

وله چه چشمست این که هرگه بینم آن رخسار را الخ *

The Dîwan ends with a few Rubâ'is Copious marginal notes and interlinear glosses to the Qasîdahs are found on foll. 1ᵇ – 68ᵃ.

Written in ordinary Indian Ta'lîq

Dated 14 Shawwâl, A.H. 1089

Scribe مخیم.

The concluding Rubâ'is are due to the penmanship of نظام الدین ولد عطاء الله بن شیخ مصطفی انصاری

## No. 1868

foll 320, lines 17 size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

دیوان محتشم

# DÎWAN-I MUHTASHAM

A copy of Muhtasham Kâshî's Dîwan See No. 251.

The present collection is different from the one noticed under No. 251, and begins with Qasîdahs. Some folios are missing at the beginning and the copy opens thus —

همای گفته ام اوج فلک پرواز که دارد
اگرچه مرغ بخت من بود همخوابه با عنقا

Contents.—

Qasîdahs in alphabetical order, fol. 1ᵃ.

Tarjî'-bands, fol. 179ᵃ beginning –

محمد خالق یکتا دلا زبان بگشای *

**Tarkîb-bands. fol. 184ª ; beginning :—**

دارى اى دل بجهان گر هوس سامانى الخ *

**Qaṣidahs in praise of kings, nobles and eminent persons. fol. 189ᵇ, beginning —**

ناتوان مورى بپابوس سليمان آمد ست
ذرهٔ در سايهٔ خورشيد تابان آمد ست

**Tarjiʻ-bands and Tarkîb-bands, fol 210ª, beginning :—**

ساقى بده آن مى كه گل باغ يمينست الخ *

Muqaṭṭaʻât, fol. 231ᵇ, beginning :—

خضر زمان مسيح جهان اى نسيم صبح الخ *

Târîkhs, fol. 249ᵇ, beginning :—

بعهد دولت عباس پادشاه كه عرش الخ *

Sâqî Nâmah, fol 254ª · beginning :—

بيا دل بميخانهٔ اهل هوش        شراب طهور سقاهم بنوش

Gazals in alphabetical order, beginning —

تا كرده دل مشاهده لطف آله را        داند عزيز تر ز عبادت گناه را

Rubâʻîs in alphabetical order, beginning .—

آنكس كه بود شام و سحر ساقى ما الخ *

Muʻammiyât in alphabetical order, fol 300ᵇ, beginning :—

روز نو روز از نسيم فيض بخش دلكشا الخ *

Fol. 255 should be placed after fol. 263
Written in fair Nastaʻlîq
Not dated 18th century.

## No. 1869

foll. 27 ; lines 8 , size 8×5¼ ; 5×2

ماعقیمان

# MÂ-MUQÎMÂN

The well-known poem in the form of a Tarkîb-band, generally styled after its first words ما مقیمان.

Beginning.—

ما مقیمان کوی دلداریم رخ بدنیا و دین نمی آریم

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the Natâij ul-Afkâr, p. 289, and the Makhzan ul-Garâ'ib, p. 544, ascribe the poem to Sayyid 'Alâ ud-Din of Awadh, with the *takhallus* 'Alâ, سید علاء الدین اودهي المتخلص به علا, an eminent saint and musician who died in A H. 998=A D. 1589 In Nigâristân p. 66 he is called 'Alâ ud-Dîn Khurâsânî The author of the Makhzan remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Fasih, whose name occurs in one of the verses, is probably the author

Written in modern clear Nasta'lîq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân

Not dated . 19th century

## No. 1870

foll. 67 lines 16 , size 9¾×7¼ 8×5¾

نل و دمن

# NAL WA DAMAN

A copy of Faydî's well-known Masnawî Nal wa Daman. See Nos. 263-264

Beginning —

ای در تگ و پوی تو ز آغاز الخ *

Written in ordinary Ta'lîq in four columns

Dated 11 February, 1836.

(Nos. 1871–1886)

foll. 314 ; lines (centre col.) 15 ; margl. col. 28 ,

size $10\frac{3}{4} \times 6\frac{3}{4}$ ; $9\frac{3}{4} \times 5$

A very interesting and useful collection of several poetical works by different authors, bound in one volume.

---

I. Centre col. foll. 1ᵇ—68ᵃ

## No. 1871

## دیوان صالح

## DÎWÂN-I ṢÂLIḤ

The Dîwân of Sâlih. According to Taqî Auhadî, fol. 394ᵃ, Muhammad Sâlih was an Amîr of Sultân Husayn Mirza's court. He was a native of Harât, and spent his time in the company of eminent poets and scholars. Taqî, on the authority of Mîr 'Alî Shîr's Majâlis, says that Sâlih was the son of Nawwâb Amîr Nûr Sa'îd, an influential, but vicious and bad-tempered, officer under Sultân Abû Sa'îd Mirzâ Ṣâlih, unlike his father, was a man of noble disposition

On fol 66ᵃ we find a chronogram expressing the date A.H. 895 = A.D. 1489. According to Taqî Kâshî, Sprenger, Oude Cat. p. 22, Mîr Muhammad Sâlih died in A H. 941 = A D 1534 For his life see Riyâd ush-Shu'arâ, fol. 220ᵃ ; Makhzan ul-Ġarâ'ib, p. 452 , Majma, un-Nafâ'is, fol. 260ᵃ , etc. etc.

The Dîwân, consisting of Ġazals, is arranged, except the first two, in alphabetical order

Beginning —

ای بدرگاه تو نیاز همه

لطف عام تو کارساز همه

The first alphabetical Ġazal begins thus on fol. 2ᵃ —

تازه کنم بیار خود عهد و قرار خویش را

بنده شوم بتازگی لاله عذار خویش را

The Ġazals are followed by a few Qiṭ'ahs, beginning on fol. 66ᵃ :—

شاه اخوان امیر بیگ سعید الخ *

The Dîwân ends with a few Rubâ'îs, beginning on fol. 67ᵃ.—

یا رب سببی کز غم هجران برهیم الخ *

The Dîwân of Sâliḥ is very rare, and is not mentioned in any other catalogue.

---

II Centre col. foll. 69ᵇ—105ᵃ

## No. 1872

## دیوان آصفی

# DÎWÂN-I ÂṢAFÎ

The Dîwân of Âṣafî, arranged in alphabetical order. See Nos. 219-220.

Beginning as usual —

ساز آباد خدایا دل ویرانی را الخ *

The Gazals are followed by a Qit'ah, beginning on fol. 103ᵇ —

آصفی صحبت گرفته مدار *

and sixteen Rubâ'is, the first of which begins thus —

ای آنکه چو مطلع رخ تو مطلع نیست *

---

III (Centre and margl. col.) foll. 105ᵇ—107ᵇ

## No. 1873

## مثنوی اهلی (خراسانی)

# MAṢNAWÎ-I AHLÎ (KHURÂSÂNÎ)

A fragment of a Masnawî on pious life, devotion to God and good morals.

The name of the poet occurs thus on fol. 107ᵃ —

بغفلت مده عمر اهلی ز دست

چو در دست از عمر سرمایه هست

The Maṣnawî opens abruptly without حمد and نعت with the heading تاسف برعمر گذشته ; beginning —

دریغــا که عمرم بغفـلت گذشــت
شدم غافل از عمر و فرصت گذشــت

•A second heading on fol. 106ª (margin) در نصیحت غافلان گویند ; beginning :—

اگــر کار دانی چــو کار آگــهــان
مشــو غافل از کار و بــار جهــان

The third, or the last, heading is گفتار اندر مناجات or "on prayer", beginning on fol. 107ª (margin) ·—

خــدایــا توی آگه از حال مــن
عیــانست پیش تو احوال مــن

In the list of contents given at the beginning the Maṣnawî is ascribed to Ahlî مثنوی اهلی, without mention of which Ahlî is meant. Out of several, two Ahlîs, viz, Ahlî Shîrâzî (see No. 231) and Ahlî Khurâsânî, are said to be poets of great merit and distinction, and Taqî Auḥadî, fol. 98ª, while noticing the life of Ahlî Khurâsânî, observes that the *Munâjât* (prayer) of the poet is very popular and effective : و مناجات او بغایت مشهور و موثر افتاده و بطرز خود خوب گفته . It is therefore quite possible that the author of the present Maṣnawî, which contains a long *Munâjât* at the end, is Ahlî Khurâsânî Again, the Maṣnawî is immediately followed by the Dîwân of Ahlî Khurâsânî, which in the table of contents, like the Maṣnawî, is simply designated as "Dîwân of Ahlî" دیوان اهلی—a fact which strengthens the belief that the author of the Dîwân and the Maṣnawî is one and the same Ahlî

Ahlî Khurâsânî, who enjoys a wider reputation than his contemporary namesake Ahlî Shîrâzî, was a favourite poet of Sulṭân Ḥusayn Mirzâ. He is admitted to be the best poet of Khurâsân, and is said to have left a Dîwân of three thousand verses. (See Taqî Auḥadî, *loc cit*). According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 21, Ahlî Khurâsânî died in A.H. 934=A.D. 1527. For further particulars of the poet see Riyâḍ ush-Shu'arâ, fol. 22ᵇ, Tuḥfah-i Sâmî, fol. 106ᵇ, Ṣuḥuf-i Ibrâhîm, fol 97ᵇ, Khulâṣat ul-Afkâr, fol. 22ª; Makhzan ul-Garâ'ib, p. 39, etc.

IV. (Centre col.) foll. 107ᵇ – 229ᵇ

## No. 1874

## دیوان اهلی

# DÎWÂN-I AHLÎ

A very rare Dîwân of Ahlî Khurâsânî (see No. 1873).

Contents —

Gazals in alphabetical order except the first four.

Beginning —

ای دل بدار از همه نابود و بود دست

آنرا شناس و بس که جز و نیست هرچه هست

The first alphabetical Gazal begins thus on fol 108ᵇ —

دو چشم فرش آن منزل که ساری جلوه گاه انجا

بهر جا پا دهی خواهم که گردم خاک راه انجا

Musaddas on fol. 211ᵇ beginning —

ندیدم چون تو ای با مهربان بی رحم و بدخوی

بت سنگین دلی شوخ ستمکاری جفا جوی

The Musaddas is a Tadmîn on a Gazal of Âdarî

Mukhammasât, being Tadmîns on some Gazals of Hâfiz, beginning on fol 212ᵇ —

تا که چون نقطه ز پرکار وفا افتادم

قدم از دائرهٔ عشق برون ننهادم

The last one is a Tadmîn on a Gazal of Hasan.

Fards or detached verses beginning on fol. 216ᵃ —

چون حلقه برین در سر تسلیم فلک را *

Rubâ'is, beginning on fol. 227ᵇ —

بر خاطرم از گردش دوران غم نیست

برجان من بی سر و سامان غم نیست

V. (Centre col.) foll. 230ᵃ – 273ᵃ

## No. 1875

## (سی نامه)

## (SÎ NÂMAH)

*There is a *lacuna* after fol. 229, in consequence of which the earlier portion of this poem is missing. It opens abruptly thus :—

چو پیدا شد بحکم او چپ و راست
بخود داد آشنائی هر کرا خواست

The poet's *takhallus* Ḥusaynî frequently occurs in the work. In the table of contents the work and the author are vaguely indicated thus: مثنوی حسینی, or "Masnawî by Husaynî." Several poets bearing the *takhallus* Husaynî are mentioned in the *Tadkirahs*, and the most popular among them is the renowned Sûfî poet, Amîr Ḥusaynî Sâdât, whose two Maṣnawîs, Zâd ul-Musâfirîn and Kanz ur-Rumûz, have been mentioned under Nos. 117–120 Among the works of this Ḥusaynî, enumerated under No. 117, is the سی نامه, which, according to Daulat Shâh, p 225, the poet composed in his youth. No copy of this Sî Nâmah is mentioned in any catalogue, nor are extracts from it given in any *Tadkirah*.

Now, the title Sî Nâmah means "thirty letters" In the present MS there are thirty-five blank spaces, evidently intended for headings. From a perusal of the contents it would appear that the first of these relate to the praise of God, the second is a prayer to God or *Munâjât*, the third, in praise of the Prophet, the fourth, on the causes of the composition. Then follows thirty letters addressed to the beloved, after which the last heading relates to the خاتمه or conclusion. Again, referring to these thirty letters, the poet says thus on fol. 34ᵃ .—

بیک رشته کشیدم سی گهر را    که تا پرداختم این تاج سر را

---

چنین قصری که من بنیاد کردم    به سی برج بلند آباد کردم

From the circumstances narrated above I am of opinion that the present Maṣnawî is no other than the extremely rare Sî Nâmah of Amîr Ḥusaynî Sâdât.

In the conclusion, fol. 271ᵃ, the poet calls the poem عشقنامه or "the Love-Book" in accordance with its contents, *viz.*, the love-letters —

بتوفیق خدا و جهد خامه شدم طغرا کش این عشق نامه

VI. (Centre col.) foll. 273ᵇ – 314ᵇ

## No. 1876

## شاه و گدا

# SHÂH WA GADÂ

The mystical Masnawî by Badr ud-Dîn Hilâlî of Astarâbâd. See No. 1857.

Beginning —

ای وجود تو اصل هر موجود هستی و بودهٔ و خواهی بود

The title of the poem occurs thus on fol. 279ᵃ —

بار دیگر چنین رسید ندا که دگر داستان شاه و گدا

VII (Margl col.) foll. 1ᵇ – 21ᵃ

## No. 1877

## دیوان ریاضی

# DÎWÂN-I RIYÂḌÎ

The Dîwân of Riyâḍî consisting of Gazals in alphabetical order with two Qit'ahs and two Fards at the end.

Dr Rieu (vol. iii, p. 1074) says that Mîr 'Alî Shîr, who mentions Riyâḍî Samarqandî among the poets who died before A.H. 896=A.D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Gazals. According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 20 Riyâḍî died in A.H. 884=A.D. 1479.

He is generally confounded with his name-sake Riyâḍî of Zâwah, who, according to Tuhfah-i Sâmî, fol. 109ᵃ (No. 682), wrote a

poetical account of the annals of Sulṭân Ḥusayn Mirzâ, and died in A.H. 921=A.D. 1515.

See Taqî Auhadî, fol. 263[b]. Majma' un-Nafâ'is fol. 152[b], Ethé, Bodl. Lib. Cat. Nos. 890 and 891, Ethé, Ind. Office Lib. Cat. No. 1299; W. Pertsch, Berlin Cat. p. 894, Cat. des MSS. et Xylographes, p. 311; A.S.B. Cat. No. 610, Bûhâr Lib. Cat. vol. i, No. 334, etc.

•The present copy agrees with the Bûhâr Lib. MS., and begins likewise thus.—

صنع او آندم که نقش گنبد افلاک بست

نامهٔ حیــــرت ببال طایر ادراک بست

VIII. (Margl col.) foll. 21[b]–71[a]

No. 1878

## دیوان سیفي

## DÎWÂN-I SAYFÎ

The Dîwân of Sayfî. Some biographers wrongly hold that Sayfî Bukhârî 'Arûdî and Sayfî Harawî were two different persons. The fact is that Sayfî, who was a native of Bukhârâ, came to Harât during the reign of Sulṭân Husayn Mirzâ, but subsequently returned to his native place. The author of the Suhuf-i Ibrâhîm, fol. 383[a], says that Sayfî, who originally belonged to Mâwara un-Nahr, came to Harât during the reign of Sultân Abû Sa'îd, died there in A.H. 909=A.D. 1503, and was buried by the side of Khwâjah 'Abd Ullah Ansârî's tomb.

The author has already been mentioned in connection with his popular work عروض سیفی. See No 846. For further particulars see Taqî Auḥadî, fol. 315[b], Majma' un-Nafâ'is, foll. 183[a]–183[b], Riyâd ush-Shu'arâ, fol. 179[b], Makhzan ul-Garâ'ib, p. 346, etc.

The author of the Suhuf-i Ibrâhîm adds that Sayfî's Dîwân consists of two thousand verses The present Dîwân, containing Gazals in alphabetical order, begins thus·—

ما گنهکار و قبولی نی در استغفار ما

چـــشم تـــر آرد مگر آبی بروی کار ما

The Dîwân ends with a few Qiṭ'ahs.

The persons praised by the poet are .—

Bâisangar, that is to say, Bâisangar Mirzâ (second son of Sulṭân Maḥmûd Mirzâ and grandson of Sulṭân Abû Sa'îd) who reigned A.H. 900–909 = A.D. 1494–1503, fol 55ᵇ.

Sulṭân Aḥmad (A.H. 872–899 = A D. 1467–1493); fol. 55ᵇ.

Sulṭân Maḥmûd (A.H. 899–900 = A.D. 1493–1494), fol. 29ᵇ.

Muhammad Sâlih, fol 59ᵇ.

Sulṭân 'Alî, fol. 45ᵃ.

Sulṭân 'Ubayd, foll 42ᵇ, 44ᵃ, 53ᵇ, 65ᵇ.

The Dîwân of Sayfî seems to be very rare.

IX. (Margl. col ) foll. 71ᵇ – 94ᵃ

## No. 1879

## دیوان بنائی

## DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215

Beginning .—

زهی از لعل شیرین تو الخ *

X. (Margl col ) foll 107ᵇ – 157ᵇ

## No. 1880

## دیوان هلالی

## DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Gazals in alphabetical order, and a few Rubâ'is See No 228.

Beginning —

ای نور خدا در نظر از روی تو ما را الخ *

The Gazals extend up to the letter م, breaking off with the following line (fol. 156ᵇ) —

هلالی چون سپاه انگیخت عشق آن کمان ابرو
بمیدان آیم و تیر ملامت را سپر کردم

Rubâ'îs, beginning on fol. 156ᵇ.—

یا رب غم بیرحمی جانان بکه گویم *

The first two lines of the first Rubâ'î are followed by a *lacuna*.

XI. (Margl. col.) foll. 158ᵇ–188ᵇ

No. 1881

دیوان حیدر

# DÎWÂN-I ḤAYDAR

The Dîwân of Ḥaydar-i Kalûj, arranged in alphabetical order. See No. 234.

Beginning —

مائیم که کس نیست نه چارگی ما
آه از نکند لطف تو غمخوارگی ما

The first Ġazal in No. 234 is the second here.

This copy of the Dîwân ends with a few Mukhammasât, beginning on fol. 186ᵇ —

گشتم ز کوی آن بت پیمان شکن جدا
همچون غریب از وطن خویشتن جدا

XII (Margl col.) foll. 188ᵇ–208ᵃ

No. 1882

دیوان شوقی

# DÎWÂN-I SHAUQÎ

The Dîwân of Shauqî.

Several Shauqîs are mentioned in the Tadkirahs, but none of the verses quoted therein are found in the present Dîwân. Shauqî Tabrîzî, who, on account of his long stay at Harât, is also known as Shauqî Harawî, was a descendant of Khwâjah Rashîd ud-Dîn Muḥammad Wazîr. He wrote a good Nasta'lîq hand, and held the

post of a writer under Sâm Mirzâ He accompanied the emperor Humâyûn to Kâbul, and died there in A.H 954=A.D 1547 See Taqî Kâshî, Sprenger Oude Catalogue, p. 22 This Shauqî of Tabrîz, says the author of the Suhuf-i Ibrâhîm. fol. 461ᵇ, left a Dîwân of four thousand verses, consisting of Qasîdahs, Gazals and Rubâ'is, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sultân Husayn Mirzâ, and died in A.H. 963=A D. 1555

The Dîwân consisting of Gazals in alphabetical order except the first one, and a few Rubâ'is, begins thus —

ای کرمت بجرم ما خستہ دلان کشیدہ خط
لطف و کرم گرا این بود برطرویم از سخط

Beginning of the Rubâ'is , fol. 206ᵃ.

دردا کہ اسیر و فت یار شدم
وریاد کہ محروم ز دیدار شدم

XIII. (Margl. col ) foll. 208ᵇ—226ᵃ

No. 1883

دیوان سهیلی

## DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Nizâm ud-Dîn Ahmad, who, according to the author of the Suhuf-i Ibrâhîm, fol 384ᵃ, adopted the *takhallus* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the Chagtâ'î sect of the Turkish tribe. Almost all his biographers hold that he died in A H 907=A.D 1501 . and the author of the Suhuf adds that Suhaylî died at the age of eighty-five He must have been born, then, in A H. 822=A.D. 1419. He was the Wazîr of Sultân Husayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Husayn Wâ'iz Kâshifî dedicated his popular work Anwâr Suhaylî to our poet. He is also the author of a Turkish Dîwân and a Masnawî poem Laylâ wa Majnûn, also in Turkish. According to the author of the Suhuf *loc. cit.*

Suhaylî's Persian Dîwân consists of about two thousand *Bayt*. For his life and works see Majma' un-Nafâ'is, fol. 182[a], Sprenger, Oude Cat p. 572, Ethé, Bodl Lib. Cat. Nos. 981–983, Rieu, ii, p 756, A.S B Cat. No. 643, Riyâd ush-Shu'arâ, fol. 179[b], etc.

The present Dîwân, which is only an abstract, consists of some Gazals in alphabetical order with some Qit'ahs, Rubâ'is and Fards at the end.

Beginning —

خوان دوال دست عدا بخش جان ما

زان حوان دواله ایست بدن در دهان ما

---

XIV. (Margl col.) foll. 226[b]—229[b]

## No. 1884

## دیوان نویدی

## DÎWÂN-I NAWÎDÎ

A fragment of a Dîwân by Nawîdî consisting of a few Gazals in alphabetical order

Beginning —

گر شرح دهم درد گرفتاری خود را

تسکین دهد آن شوخ جفا کاری خود را

Several poets bearing the *takhallus* Nawîdî are mentioned in the Tadkirahs, but none of the verses quoted there are found in the present fragment The last Gazal here is the one ending in the letter ث it is followed by an extensive *lacuna*, and it is impossible to say how many folios are missing Of the several Nawîdîs, two are very popular and are said to have left Dîwâns and Masnawîs One is of Nîshâpûr, who at first entered the court of Sultân Husayn and then came to India and attached himself to the services of the emperor Humâyûn He died, according to Badâ'ûnî iii, p 377, in A H. 973=A D 1565. See also Makhzan ul-Garâ'ib, p. 891, Bûhâr Lib. Cat. vol i, p. 339. See also No. 1881 where a copy of his Dîwân, quite different from the present, is noticed The other is Khwâjah Zayn ul-'Âbidîn 'Abdî Beg, who adopted the *takhallus* 'Abdî and also Nawîdî. He was from Shîrâz, and was especially well versed in

Maṣnawî. He composed two Khamsahs in imitation of Niẓâmî, and wrote two Dîwâns, in the first of which he adopts the *takhallus* Nawîdî and in the second, 'Abdî. He also left a Maṣnawî entitled جام جمشید, and died at Ardabîl in A H. 988=A.D. 1580. See Taqî Kâshî, Sprenger, Oude Catalogue, p 37 See also Rieu Sup., No. 307.

---

XV. (Margl col) foll. 230ᵃ—246ᵇ

## No. 1885

## ده نامه

# DAH NÂMAH

A Masnawi poem consisting of ten love letters addressed by an imaginary lover to his beloved

Author. Auhadî اوحدی

The earlier part of the Masnawî is missing in consequence of a *acuna* after fol 229ᵇ, and the poem opens thus abruptly —

ترنجش را ز یاد دد مکن پست
دخواری دد سکالش را ندر دست

The author, Shaykh Rukn ud-Dîn Auhadî, who died in A.H 738=A D 1337, has already been mentioned in connection with his Dîwân and his other Maṣnawî جام جم See Nos 134–136

In the beginning the poet says that he wrote the Maṣnawî at the request of the Wazîr Wajîh ud-Dîn Shâh Yûsuf, a grandson of the celebrated Nasîr ud-Dîn Tûsî (*d.* A H 672=A.D. 1274) to whom he refers thus —

وجیه دین و دولت شاه یوسف
که دارد رتبت پدرجاه یوسف
نصیر الدین طوسی را نبیره
که عقل از فطنت او کسب خیره

It would appear from the following line at the end, fol 246ᵃ, that another title given by the poet to the work is منطق العشاق.

چو دیدم در سخن خیر الکلامش
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ذ and و, that is to say, A.H. 706=A.D. 1306.

---

XVI. (Margl. col.) foll. 247ᵇ – 290ᵃ

No. 1886

فراق نامه

## FIRÂQ NÂMAH

The "Book of Separation," a Maṡnawî poem.

Author: Salmân سلمان. See No. 147.

Beginning.—

بنام خـــدای که بـــا تیرهٔ خـــاک
برآمیخت این جوهر جان پـــاک

The poet wrote the work for his royal patron Sultân Uways, completing it in A.H. 761=A.D. 1360 See Rieu ii, p. 625 Ethé, Ind. Office Lib. Cat., No. 1243, etc

Written in beautiful Nasta'lîq within gold borders.

Not dated, 17th century.

Seals of the late ex-kings of Oude are found at the beginning and end of the copy.

---

No. 1887

foll. 495 lines 17, size $14\frac{1}{2} \times 8\frac{3}{4}$, $10\frac{1}{4} \times 5\frac{1}{4}$

هفت گنج

## HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfî and Zahîr.

There is no preface and the MS. opens abruptly with the following defective heading in red —

............ عرفی شیرازی و آن مشتمل است بر پنجاه خزانه ـ
خزانهٔ اول از گنج دوم من کتاب هفت گنج رفعت در توحید حضرت
رب العزت قادر مطلق و کریم برحق *

The above is followed by the commentary on the first Qasîdah of 'Urfî, thus —

ای متاع درد در بازار جان انداختهٔ الخ - بداکهٔ ای باکسر کلمهٔ
بداست و بدا بکسر دون بمعنی آواز کردن آمده *

It would appear from the title هفت گنج that the entire work consists of seven sections, termed *Ganj* The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively راحت اورا and بهجت اورا راحت اورا or the second *Ganj*, consisting of fifty *Khizânah*, comprises a commentary on fifty select Qasîdahs of 'Urfî (occupying foll. 1ª – 257ᵇ), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS abruptly resumes with the Sixth *Ganj* (بهجت اورا) on fol. 258ª, containing a commentary on Zahîr It consists of seventy-four *Khizânah* (containing a commentary on an equal number of select Qasîdahs of Zahir), and sixty-two *Sandûq* (commentaries on sixty-two miscellaneous poems of the poet, such as Tarkîb-bands, Qit'ahs, etc , etc )

The first Sandûq begins thus on fol 439ᵇ

زمانه داور و کشور کشای نصرت دین الخ *

The MS , defective at the end, breaks off with the following words :—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شدن دامنش
راجع بکسوت ممدوح است *

Written in ordinary Nasta'lîq
Not dated , 18th century

## No. 1888

foll 94 lines 17 size 12 × 7¾ 8½ × 5¼

ایجاز مفاتیح الاعجاز

## ÎJÂZ-I MAFÂTÎH UL-I'JÂZ

An epitome of Muhammad bin Yahyâ ul-Lâhijî's Mafâtîh ul-I'jâz—a well known commentary on the Gulshan-i Râz of Mahmûd Shabistarî (see No 123)

Beginning —

الحمد لمن له الحمد فی الاول و الآخرة والصلوة و السلام علی شمس الرسالة الخ *

The name of the present commentator wrongly given in the preface, is محمد بن محمود الملقب بدیدار Muhammad bin Maḥmûd, entitled Dîdâr —

چنین گوید عبید الله احرار و مملوک الابرار محمد بن محمود الملقب بدیدار *

In my opinion the name Dîdâr, as given above, is a mistake for Dihdâr, *i.e.*, Muhammad bin Mahmûd, entitled Dihdâr, (*d* 1016=A.D. 1607) who adopted the *takhallus* Fânî and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos 1516–1532 The author of the Riyâd ush-Shu'arâ, fol. 296ᵇ, says that Muhammad Dihdâr Fânî left, besides several other works, a commentary on the Gulshan-i Râz, and it seems very probable that no other than the present work is meant by the author of the Riyâd.

In the preface Muḥammad Dihdâr (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless Nasta'lîq with many clerical mistakes

Dated 18 Ramadân, A H 1248

Scribe عبد الرحیم خان

The following note, dated 2 Jumâdâ II, A H 1276, is found on a fly-leaf at the beginning —

روز سه شنبه ۲ جماد الثانی سنه ۱۲۷۴ هجری از متروکهٔ مفتی مولوی لطف رسول صاحب بخریدی نجم الدین حسن قادری در آمده *

## No. 1889

foll 136, lines 14 size 8¼×5 6½×3½

دیوان نظیری

## DÎWÂN-I NÂẒÎRÎ

A copy of Naẓîrî's (*d.* A H. 1021=A D. 1612) Dîwân, consisting of Qasîdahs, Tarkîb-bands, Tarjî'bands, Qit'ahs, etc See Nos. 276–278.

**Beginning**:—

ای جلالت خلوت از اغیار تدها ساخته الخ *

Written in ordinary Nîm-Shikastah.

Dated 6th Dul-hijjah, A.H 1186

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

## No. 1890

foll 353, lines 14, size $8\frac{1}{4} \times 4\frac{3}{4}$, $6 \times 3$

The Same

A damaged and modern copy of Nazîrî's Dîwân

Beginning with Gazals, alphabetically arranged —

ادا ما شیئت ان تحیی الخ *

Rubâ'is, fol. 203ª, beginning —

از دوست مبادیست الخ *

Qasîdahs, fol. 216ᵇ beginning —

ای جلالت خلوت از اغیار الخ *

Tarkib-bands, fol. 243ᵇ beginning —

کشتی تن شده طوفان زده عصیان الخ *

Written in ordinary Ta'liq

Not dated, 19th century

## No. 1891

foll 241, lines 15, size $8\frac{3}{4} \times 5\frac{1}{2}$, $6 \times 2\frac{3}{4}$

محمود و ایاز

## MAḤMÛD WA AYÂZ

A copy of Zulâlî Khânsârî's well-known poem Mahmûd wa Ayâz. See No. 282, I

Beginning as usual :—

بنام آنکه محمودش ایاز است الخ *

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

In the colophon, dated 25th Ḏul-ḥijjah, A.H. 1088, the scribe محمد اشرف ابن محمد شریف الکشمیری says that he transcribed the copy for one Mirzâ Yûsuf.

## No. 1892

foll. 51, lines 12, size 7¾ × 4, 5⅛ × 2¾

The Same.

A fragment of Zulâlî's Mahmûd wa Ayâz.

Many folios are missing from the beginning as well as in several other places, and the MS. opens abruptly thus :—

نه پنهادی میان او و محمود الخ *

Corresponding with fol. 94^b, line 3 of the preceding copy.

*Lacunæ* after foll. 6^b, 11^b, 31^b, 44^b and 51^b.

Written in fair Nasta'lîq

Not dated; 18th century

## No. 1893

foll. 200 lines 15, size 10 × 5¼, 5¾ × 2¾

دیوان نقی

# DÎWÂN-I NAQÎ

A copy of 'Alî Naqî's Dîwân. See No. 271.

There are numerous chronograms in the work, but the one on fol. 61^b (which seems to be the latest), expressing the date of the death of Imâm Qulî Beg in A.H. 1020=A.D. 1611, suggests that Naqî was still alive in that year.

The present copy contains a larger collection of Naqî's poems.

Contents :—

1. Qasîdahs, beginning on fol. 1ᵇ —

زهر و تریاک که در حقهٔ نفع و ضرر است
یا گل و خار که در باغچهٔ خیر و شر است

2. Tarkîb-bands, Târîkhs, etc, beginning on fol. 44ᵇ —

ای صبح بادشاه کشور حسن
وی مهر سپهر بار پرور حسن

3 Ġazals in alphabetical order beginning as in No 271; fol. 61ᵇ —

ای نام همایون طغراچهٔ ورمانها الخ *

4. A Qasîdah, on fol 146ᵇ, beginning —

دم از انا فتحنا میزند فتح شهنشاهی الخ *

5. Muqaṭṭa'ât, mostly chronograms, beginning on fol. 149ᵃ —

از خون حجازی خط بدد دگران الخ *

6 Rubâ'is, beginning on fol. 160ᵃ —

رفتی تو و شد سیاه عالم در چشم الخ *

Written in ordinary Nasta'lîq within gold borders with an illuminated head-piece

Not dated, 18th century

## No. 1894

foll 378, lines 22 size $10\frac{1}{4} \times 5\frac{1}{2}$ $8\frac{1}{4} \times 3$

ريشي نامه

# RÎSHÎ NÂMAH

A poetical account of the Rishis or saints of Kashmîr from their origin down to the author's time

Author Bahâ ud-Dîn with the *takhallus* Bahâ بهاء الدين المتخلص به بها.

Beginning —

ای جهان مظهر صفات ترا
وی صفات شئون ذات ترا

The first few folios are devoted to the praise of God, the Prophet, the early Khalîfahs, the twelve Imâms, and the great saint Shaykh 'Abd ul-Qâdir Gîlânî. The account of the Rîshîs begins, fol. 9[b], with Shaykh Nûr ud-Dîn 'Alamdâr-i Kashmîr. His father Salar was married to a woman named صدور. Salar became the father of two sons, Shash and Kandarû, both of whom turned out thieves. Subsequently, in A H. 779=A.D. 1379, Salar was provided with a third son called نورده ریشی, who later on became known as Nûr ud-Dîn, the first Rîshî of Kashmîr.

The work consists of three *Daftar*, the first of which is devoted to the account of Nûr ud-Dîn, his followers and contemporaries.

The second *Daftar*, containing an account of Shaykh Hamzah and some other Rîshîs, begins thus on fol. 116[b] :—

برکش ای مرغ خوش ترانهٔ عشق
یک نوای خوش از فسانهٔ عشق

The third *Daftar* deals with an account of the great saint Shaykh 'Abd ul-Qâdir Gîlânî and the Shaykhs of his *silsilah* at Kashmîr, beginning on fol 251[b] —

ای بهـا دوـتـر دگر سـر کـن
رو سوی طلـه های ادفـر کـن

The work seems to be a poetical version of, or mainly based on, the Rishî Nâmah of Mullâ Nasîb (see Rieu i, p. 300) who, according to Rieu iii, p 1085, died in A H 1047=A D 1638.

Written in ordinary Ta'lîq within coloured borders with a coloured head-piece at the beginning of each *Daftar*

Scribe ابراهیم قادری بن میر احمد شاه (see foll 115[b], 250[a] and 378[a]).

Dated A H. 1284-1285

## No. 1895

foll 6 lines 25 (centre col.), margl col 48, size $8\frac{3}{4} \times 5\frac{1}{2}$, $8 \times 4\frac{1}{4}$

دیوان نادم

## DÎWÂN-I NÂDIM

Extracts from the Dîwân of Mullâ Nâdim Gîlânî, arranged in alphabetical order

Beginning :—

تا باغ از رخ تو شناسد شمیم را
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gîlân) was a poet of great merit, so much so that, says the author of the Majma'un-Nafâ'is, fol. 473b, the distinguished poet Hâjî Muhammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Nazîrî Nîshâpurî (d A H. 1021 = A D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna He returned to Persia during the reign of Shâh Safî Safawî (A H. 1038–1052 = A.D 1629–1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers The author of the Natâ'ij ul-Afkâr, p 431, says that the poet died towards the middle of the eleventh century A H. Nâdim is said to have left only Gazals, and Tâhir Nasrâbâdî, fol. 139a, observes that he has seen one thousand verses of the poet The Dîwân of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

" انتخاب دیوان میرزا ابو تراب نادم گیلانی علیه الرحمة "

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222, Riyâd ush-Shu'arâ, fol. 416a; Nishtar-i Ishq, p 1855, Makhzan ul-Garâ'ib, p 919.

Written in small Nasta'lîq

Not dated, 18th century.

---

## No. 1896

foll 252 lines 14, size 10¾ × 5¾, 5½ × 2¾

کلیات منیر

# KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (d. A H. 1054 = A D 1644).

Mullâ Munîr has already been mentioned in connection with his work شرح قصاید عرفی (see No. 259) and کار نامه (see No. 872, fol. 313b).

For his other works see No. 872, foll. $97^{a}$, $114^{a}$, $124^{a}$, $126^{b}$, $128^{a}$, $129^{b}$, $319^{b}$, $323^{b}$, $328^{a}$ and $330^{a}$.

The MS. begins with a defective preface · some folios are missing at the beginning.

It opens thus .—

........... علوی پرداخته ...... و ترکیب اجسام سعلی ساخته
و عنچهٔ دل را از باد سخن بشگفانیده الخ *

In the preface Munîr, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz , Qasîdah, Tarkîb, Tarjî‘, Qit‘ah, Gazal, Rubâ‘î and Masnawî. He then mentions poets especially versed in some particular class or classes of poetry Among such poets he particularly mentions Radî ud-Dîn Nîshâpûrî, Kamâl Isfahânî, Amîr Khusrau, Salmân Sâwajî, ‘Assâr Tabrîzî, Kamâl Khujandî, Kâtibî Nîshâpûrî, Hasan Dihlawî, and Âsafî Harawî. He then adds that in A.H 1045=A.D. 1635 he came from Lâhaur to Akbarâbâd, where he met several poets, such as Khwâjah Sâdiq Harawî, Muhammad Hakîm, and Mirzâ Jalâl. The last, he says, wrote a preface to some of his (Munîr's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a Kulliyât, and that when he came from Bengal to Jaunpûr in A.H. 1050=A D 1640, he fulfilled his desire He styled this collection کلیات اولی or the "First Kulliyât", and says that his future compositions will form the کلیات اخرا or the "Last Kulliyât." He adds that he divided the present Kulliyât into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on foll $9^{a}$ and $9^{b}$, contain the names of the works included in this "First Kulliyât".

This preface is identical with the one found in No 872, fol. $124^{a}$

Contents —

1. قصاید, beginning on fol $10^{a}$ —

ای عمت خون در دل اهل وفا انداخته
آتشی در خان و مان صبر ما انداخته

2. مقطعات, fol. $39^{a}$, beginning.—

محمد عربی کز لطائف طبعش *

3. ترجیعات, fol $47^{b}$ beginning —

ساقی بده آن چشم و چراغ دل مارا الخ *

4 مسدس or ترکیب بند, fol. 49ᵇ, beginning —

باز خون در دلم از جور ستمکاری هست الخ *

5. غزلیات, in alphabetical order, beginning on fol 50ᵇ —

ای جلوهٔ جمال تو حیرت فزای ما الخ *

6. مفردات, fol 82ᵇ, beginning —

ای چشم تو تعلیم ستم داد و ستم را الخ *

7. Rubâ'is, fol. 84ᵃ, beginning —

احمد که بهشت گویدش (torn)

جاروب کشد بروضهٔ او دال ملک

8. سواد اعظم Sawâd-i A'zam', beginning on fol 98ᵃ —

بنام زار دار شب دشمنان الخ *

9 مظهر کل Mazhar-i Kul, beginning on fol 128ᵃ —

بنام ومص بخشش دانش آموز الخ *

10 آب و رنگ Âb wa Rang, beginning on fol. 157ᵃ —

الهی آب و رنگ ده (این) سخن را الخ *

11 ساز و برگ Sâz wa Barg beginning on fol. 164ᵇ —

خداوند ........... آتشکده ده

سخن را ساز و برگ مدعا ده

12 میخانه May Khânah, beginning —

بود بر لب آشناء قدح الخ *

13 مرآة الخیال Mir'ât ul-Khayâl, beginning on fol 175ᵃ —

ای سخن آئنه دار نام تو الخ *

14 بیت المعمور Bayt ul-Ma'mûr, beginning on fol 179ᵃ —

الهی از در بیضم مکن دور الخ *

Three Maṣnawis, viz., بلند بخت – المد و د and نور و نار, enumerated in the circle, are not found in the body.

*Prose pieces*

15. مناظرۂ عناصر Munâzarah-i 'Anâsir (see No. 872, fol. 319ᵇ); beginning on fol. 183ᵇ —

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را الخ *

16. مناظرۂ تیغ و قلم Munazarah-i Tîg wa Qalam (see No 872, fol. 323ᵇ), beginning on fol. 191ᵇ —

بعد از سپاس داوری که تیغ بشهادۂ توحیدش الخ *

17. مناظرۂ روز و شب Munâzarah-i Rûz wa Shab (see No. 872, fol. 328ᵃ), beginning on fol. 199ᵇ —

............ اداء سپاس ایزدی که چهرۂ روز را از پرتو مهر بر افروخته الخ *

18. ماتم کده Mâtam Kadah, beginning on fol 203ᵇ —

این نامـــه ................ یادمن

........................

........................

از ماتمیان خطاب ماتمکده یاد ــــ

19 نکات Nik'ât (see No 872, fol 330ᵃ), beginning on fol. 211ᵇ —

الهی نمود همه نمایش .... چهرۂ حسن افروخته الخ *

20 مکاتب Makâtib, beginning on fol 214ᵇ —

بر راز شناسان سخن نهفته نماند که مکاتبی که از زبان حدیو پاک روان الخ *

21. رقعات Ruqa'ât, beginning on fol 226ᵇ.—

آغاز سخن بنام سخن آفرینی که زبانها را با سخن آشنا ساخته الخ *

22. مطالب مختلفه Matâlib-i Mukhtalifah, beginning on fol 237ᵃ —

تهنیت نو روز — چمن آرایان نشاط مژده میدهند الخ *

23 دیباچۂ مجموعۂ مثنویات Dîbâchah-i Majmû'ah-i Masnawîyât or preface to the collection of Masnawîs, beginning on fol. 243ᵇ.—

دیباچۂ سخن ستایش ایزدیست که گویای دبخش زبان الخ *

Written in fair Nasta'lîq within coloured borders. The date of transcription, given on fol. 182ᵇ, is the 22nd regnal year of 'Âlamgîr i.e, A.H. 1090. A seal bearing the inscription محمد داؤد ابجو الحسني الحسيني, and containing the same date, is found in several places. It is doubtful if this Muhammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhîkan Khân who, according to Ma'âşir ul-Umarâ, fol 162ᵇ, was a distinguished Amîr under 'Âlamgîr, who made him the Şûbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off

Scribe عطاء الله ولد دوست بیگ

## No. 1897

foll 157; lines 15, size $9\frac{3}{4} \times 5\frac{1}{2}$, $6 \times 2\frac{3}{4}$

دیوان قدسی

# DÎWÂN-I QUDSÎ

A copy of Hâjî Muhammad Jân Qudsî's Dîwan. See Nos 308–310.

Beginning with Qasîdahs, fol 1ᵇ —

من آن ییم که کنم سر کسی ز تیغ جفا الخ *

Tarkîb-bands and Tarjî-bands, beginning on fol. 86ᵃ —

ای دل چه شوی شاد که ایام بهار است الخ *

Gazals in alphabetical order beginning on fol 94ᵇ —

دادہ عشقم بادۂ تابی (read دابی) که میسوزد مرا الخ *

Rubâ'îs, beginning on fol. 133ᵇ —

مردان همه برگ ترک عالم سازند الخ *

The MS. ends with a Masnawî in praise of Shâhjahân, beginning on fol. 152ᵃ —

در اثنای هر عهد از روزگار الخ *

The contents and arrangement in the present copy closely agree with those in No. 309

The MS. is damaged, and also worm-eaten towards the end.
Written in fair Nasta'lîq.
Not dated; 19th century.

## No. 1898

foll. 202, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم

## DÎWÂN-I KALÎM

A copy of Abû Ṭâlib Kalîm's Dîwân containing Gazals in alphabetical order and Rubâ'îs. See Nos. 314–315.

Beginning as in No. 315 —

بدل کردم بمستی عاقبت زهد ریائی را الخ *

The Rubâ'îs, seventy-nine in number, begin as in No. 315 —

هر چند که مرد فول الخ *

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.
Not dated, 19th century.
Presented by Gulâm Wâris, 8th March, 1918.

## No. 1899

foll. 108, lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$, $6\frac{1}{4} \times 3$

قصاید مسیح

## QAṢÂ'ID-I MASÎḤ

A collection of Masîh's Qaṣâ'id. The poet and his Dîwân have been noticed under No. 320.

The Qaṣîdahs, arranged alphabetically, begin thus —

ای ز بهار نفس ساخته قوت ضیا

فصل جوانیست هان این دو نفس خوش ترا

Qaṣîdahs in praise of the following kings are found in the present copy:—

Shâh 'Abbâs, foll 3ᵇ, 20ᵇ, 100ᵃ.
Muhammad Qutub Shâh, foll. 20ᵇ, 22ᵃ.
Akbar, fol. 19ᵃ.
Folios have been misplaced in several places.
The Qasîdahs are followed by a few Rubâ'îs.
Written in fair Nasta'lîq.
Dated 7 Jumâdâ I, A H. 1064

## No. 1900

foll. 295, lines 15, size 9×5¼, 6×3¼

دیوان محترم

## DÎWÂN-I MUHTARAM

Several poets bearing the *takhallus* Muhtaram are mentioned in Tadkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll 101ᵇ, 112ᵇ, 133ᵒ, 221ᵃ, 233ᵇ) and Aurangzib (see fol. 104ᵇ) Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other A.H 1066=A.D. 1655, are found on fol. 283ᵃ. In two places, foll. 101ᵃ and 259ᵇ, he mentions the poet Sâ'ib, who died in A H 1088=A D 1677.

Contents —

(1) Gazals in alphabetical order, beginning on fol. 1ᵇ —

ای که بخود نداده ره عشق تو قال و قیل را
سوخته برق غیرت شهپر جبرئیل را

(2) Tarji'-bands and Tarkib-bands, beginning on fol. 270ᵃ.—

لک الحمد ای کریم حیّ اکبر
ز قدرت کرده عالم را مصور

(3) Rubâ'îs, beginning on fol 284ᵃ —

آنجا که بود پرتو انوار جمال *

Written in ordinary Nasta'liq within coloured borders.
Dated A.H. 1191.
Scribe مهابند.

## No. 1901

foll. 134; lines 14; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

دیوان محترم

# DÎWÂN-I MUḤTARAM

This Dîwân, quite different from the preceding (No. 1900), seems to be a separate collection of the same Muhtaram's poems. He refers to Aurangzîb on fol. 61ᵃ thus —

کشتی صبر کسی گر بشکند طوفان جوع
شاه اورنگ زیب او را قوت از لنگر دهد

In the following last line of the last Rubâ'î he gives A.H. 1091 = A.D. 1680 as the date of the birth of his son Muḥtasham —

حق محتشمی به محترم عیدی داد
تاریخ تولدش ازان شد رمضان

The numerical value of رمضان = 1091.

The present Dîwân consists of Ġazals in alphabetical order and a few Rubâ'îs.

Beginning of Gazals, fol 1ᵇ —

بهر ایماء مسمی چو شد ار اسم جدا
گشت بر تختهٔ توحید الف انگشت نما

Rubâ'îs, beginning on fol 133ᵃ —

مقطع ابد آمد است مطلع ازلست الخ *

Written in ordinary Nasta'lîq.
Not dated, 19th century

---

## No. 1902

foll 54, lines 15, size $8\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$

نظم نیک

# NAẒM-I NÎK

A versified grammatical tract on Arabic conjugation.
Author 'Ismat Ullah عصمت الله.

Beginning :—

کریما صرف کن دلهای ما را
بذکر اسم پاکت از هوا ها

It would appear from the author's statement, foll. 3ᵇ – 5ᵃ, that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Ḥakîm, from whom he, in a short time, learnt all that he wanted to learn. At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5ᵃ, is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'lîq

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزه علی.

---

## No. 1903

foll. 55, lines 17, size 9×5, 7¼×3

پدماوت

## PADMÂWAT

A fragment of Bazmî's (*d* A H 1073=A.D. 1662) well-known Masnawî Padmâwat. See No 297.

The copy is defective at the beginning, many folios are missing. It opens abruptly thus —

در دهر ز عافیت نشان نیست
ویں می بسبوی آسمان نیست

Corresponding with fol 40ᵇ, line 2 of No 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân

" کتاب رتپدم من تصنیف نواب باقی خان " *

Written in careless Ta'lîq.

Dated 24 Muḥarram, the sixth regnal year of Muhammad Shâh.

## No. 1904

foll. 76; lines 17; size 9¼×6; 8×4

## ديوان غني

## DÎWÂN-I ĠANÎ

A very modern and carelessly written copy of Ġanî's Dîwân. See Nos. 334–335.

Beginning with Ġazals in alphabetical order :—

جنونی کو که از قید خرد الخ *

Rubâ'îs, beginning of fol 61ᵃ —

چون نیست در افتادگیم الخ *

Miscellaneous, beginning on fol. 67ᵃ :—

داغ نتوان برسرین آن سبکرو سوختن الخ *

At the end is found a biographical account of the poet, copied from the Majma' un-Nafâ'is of Ârzû.

Written in a careless Ta'lîq.

Not dated: 19th century.

## No. 1905

foll 108, lines 15, size 7¼×4¼, 5½×3

## ديوان شمسى

## DÎWÂN-I SHAMSÎ

A very rare copy of Shamsî's Dîwân.

The poet, who adopts the *takhallus* Shamsî, gives his name, fol. 41ᵇ, as Rashîd رشید, and in the colophon, fol. 107, his name is given as شاه محمد رشید شمس الحق Shâh Muhammad Rashîd Shams ul-Ḥaq.

Âzâd in his Maâṣir ul-Kirâm (No. 723) fol. 88ᵇ, calls the author Shaykh 'Abd ur-Rashîd and gives the following account: Shaykh 'Abd ur-Rashîd of Jaunpûr, entitled Shams ul-Ḥaq شیخ عبد الرشید جونپوری الملقب بشمس الحق, was a great saint and scholar. He was a pupil of Shaykh Faḍl Ullah and a disciple of his own father Shaykh

Muḥammad Muṣṭafâ, son of Shaykh Muhammad bin Shaykh Niẓâm ud-Dîn Amîtawî In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaykh Muḥyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor Shâh Jahân sent one of his servants for the Shaykh the latter refused to leave his abode He is the author of several valuable works such as —

رشیدیه در فن مناظره *

زاد السالکین *

شرح اسرار الخلوة که مختصریست از ابن عربی *

رساله محکوم مربوط ترجمهٔ بعض مواضع کلام ابن عربی *

حواشی متفرقه بر شرح مختصر عضدی *

حواشی فارسی بر کافیه *

مقصود الطالبین در اوراد و وظایف *

دیوان شعر فارسی *

He adopted the *takhallus* Shamsî He died in the midst of his morning prayer on Friday, the 9th of Ramadân, A H 1083=A.D 1672. See also Tadkirah-i 'Ulamâ-i Hind, p 119

The Dîwân consists of Sufic poems

Contents —

Gazals in alphabetical order beginning —

ای صفات و ذات (تو) برتر بود زادراکها
نیست مدحت از زبانم غیر لا احصی ثنا

Qit'ahs · beginning on fol 64ᵃ —

اگر بوقت جوانی چو پیر باشی تو الخ *

Mukhammasat and miscellaneous poems beginning on fol. 65ᵇ —

بهر سو بنگرم حسن و جمال او بود پیدا الخ *

Riddles, fol. 67ᵇ, beginning —

پرسیدمش چه نام تو ای رهنمای حق الخ *

Rubâ'is, alphabetically arranged, beginning, on fol. 69ᵃ —

ای آنکه بروز و شب پناهی تو مرا *

**Arabic Rubâ'îs; beginning on fol. 85ᵇ:—**

مدحی علی مدح الخلایق فایق الخ *

**Tarjî'bands and miscellaneous poems, fol. 86ᵃ; beginning:—**

ای خدا یک لحظه مارا رو نما الخ *

**There are some Hindî poems at the end.**
**Written in fair Nasta'lîq.**
**Not dated, 18th century.**
**On the title-page the MS. is wrongly endorsed as**

دیوان شمس تبریزی *

---

## No. 1906

foll. 5, lines (centre col.) 24, margl. col. 47, size $9\frac{1}{4} \times 5\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان راقم

# DÎWÂN-I RÂQIM

Selections from the Dîwân of Râqim
Beginning:—

چنان جوش محبت گرم دارد آشنائی را
که گر صد سال دور افتم نمی فهمم جدائی را

Mirzâ Muhammad Sa'd ud-Dîn poetically surnamed Râqim, was the son of Khwâjah Inâyat مرزا محمد سعد الدین المتخلص به راقم ابن خواجه عنایت. He came to India during the reign of Shâh Jahân, and enjoyed the warm favour of Islâm Khân. Subsequently he returned to Persia, and through the influence of Muhammad Beg I'timâd ud-Daulah was appointed by Shâh Sulaymân Safawî (A H 1078—1105=A.D. 1667—1693) Wazîr of Harât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the Natâ'ij ul-Afkâr, p. 178, says that Muqîmâ-i Ihsân of Mashhad, 'Azîmâ-i Nîshâpûrî and Shaukat Bukhârî enjoyed his special favour.

A copy of Râqim's Dîwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, Oude Catalogue, p. 540, showing that the poet was still alive in that year. For further particulars see Riyâd ush-Shu'arâ, fol 160ᵃ, Suhuf-i Ibrâhîm,

fol. 349b; Majma' un-Nafâ'is, fol. 157a; Makhzan ul-Ġarâ'ib, p. 290. See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet's Ġazals, arranged in alphabetical order

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta'lîq.

Not dated; 18th century.

---

## No. 1907

foll 291 lines 27, size 11¼ × 7; 9 × 3¾

دیوان صایب

## DÎWÂN-I ṢÂ'IB

A copy of the Dîwân of Sâ'ib, containing Ġazals in alphabetical order. See Nos. 341–349

Beginning —

اگر نه مد بسم الله بودی تاج عنوانها الخ *

Written in ordinary Nasta'lîq within red-ruled borders.

Dated 25th Dulqa'd, A H 1096.

The MS. once belonged to Sayyid Safdar Nawwâb of Patna.

---

## No. 1908

foll 133, lines 12, size 7¼ × 4½ 5 × 2½

The Same

A beautifully written, but defective and incomplete copy of Sa'ib's Dîwân containing Gazals in alphabetical order.

Beginning as usual —

اگر نه مد بسم الله الخ *

Written in a beautiful Nasta lîq within gold-ruled and marbled borders.

Dated Harât, the reign of Shâh 'Abbâs

Scribe. قلی بیگ.

The MS. is defective and folios have been misplaced in many places, also a large number of folios are missing.

Presented by A. F. Sayyid Muhammad of Sain, Patna, on 7-6-17.

## No. 1909

foll. 144; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان مجذوب

# DÎWÂN-I MAJDÛB

A copy of Majdûb's Dîwân. See No. 352.

Contents:—

1. Qaṣîdahs, beginning —

زور بازوی تو را الله اکبر شاهد است
گو دل خصم تو منکر باش خیبر شاهد است

Comp. No. 352, fol. 164ᵇ.

2. Ġazals, arranged alphabetically, beginning thus on fol. 13ᵇ:—

الهی عبدک العاصی اتاکا الخ *

3. Mukhammasât, fol. 126ᵇ, beginning —

حسن را آئینهٔ درکار بود الخ *

4. Tarjî'ât, fol 127ᵇ, beginning —

ای شوق تو رهنمای دلها الخ *

5. Masnawî, fol 131ᵇ; beginning —

چه پیچی درین عالم پیچ پیچ *

6. Chronograms, fol. 136ᵇ; beginning —

چون والد کمینه طواف مدینه کرد الخ *

7. Rubâ'is, fol. 137ᵇ, beginning —

دست تو چها که با در خیبر کردا الخ *

The MS. is not free from clerical errors.

Written in ordinary Ta'lîq.

The general appearance of the MS suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (*d.* A.H. 1180=A.D. 1766) at the beginning and end of the copy

---

## No. 1910

foll. 52, lines 15, size $7\frac{1}{2}\times4\frac{1}{4}$, $5\frac{1}{4}\times2\frac{3}{4}$

نیرنگ عشق

# NAYRANG-I 'ISHQ

A copy of Ganîmat's Nayrang-i 'Ishq. See No. 367.
Beginning as usual.—

بنام شاهد نازک خیالان الخ *

The copy is in a damaged condition There is a lacuna after fol. 23ᵇ.

Written in ordinary Nasta'lîq

Dated 2 Jumâdâ II, 1176 Faslî, the tenth regnal year of Shâh 'Âlam.

Scribe امام الدین.

---

## No. 1911

foll. 44 lines 18, size $9\times5$ $7\frac{1}{4}\times3\frac{1}{4}$

The Same

Another copy of Ganîmat's Nayrang-i 'Ishq, beginning as usual —

بنام شاهد نازک خیالان الخ *

Written in careless Ta'lîq

Dated 28th Muharram, A H 1138

## No. 1912

foll. 121, lines 13, size $9\frac{1}{4}\times5\frac{1}{4}$, $6\frac{1}{4}\times3\frac{1}{4}$

دیوان شوکت

# DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357–359.

Beginning as in Nos. 358-359 —

الهی رنگ تاثیری کرامت کن فغانم را الخ *

The Dîwân consists of Ġazals, arranged in alphabetical order.

Rubâ'îs, fol 115ª, beginning —

بنشین بزمین بچرخ گردان منشین الخ *

Mufridât, in alphabetical order; beginning on fol 116ª :—

سفیدی میزند راه سر کویش ز دیدارم الخ *

The copy is incomplete.

Written in good Nasta lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân

Not dated, 18th century.

Presented to the library by "Khudâ Bakhsh" (Salâh ud-Dîn) 1-11-10.

## No. 1913

foll. 56 lines 17, size $9\frac{1}{4} \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$

دیوان ناصر علي

# DÎWÂN-I NÂṢIR 'ALÎ

A copy of the Dîwân of Shaykh Nâsir 'Alî, who adopted the *akhallus* 'Alî. See No. 363.

This copy containing Gazals, arranged alphabetically, ends with a few Rubâ'îs.

Beginning as in No 363 —

محبت جادهٔ دارد الخ *

Written in ordinary Nasta liq within red borders

Dated A H 1200

Scribe. فضل علی.

A seal, bearing the inscription هنرمان سهای, and dated A H 1224, is found at the end of the copy.

## No. 1914

foll. 63; lines 13; size $10\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$

دیوان اشرف

# DÎWÂN-I ASHRAF

A copy of Mullâ Muhammad Sa'îd Ashraf's Dîwân. See No. 368.
Beginning with Gazals in alphabetical order:—

جز نبی و ولی بحق راه مدان خدایرا الخ *

Fards in alphabetical order; beginning on fol. 41ᵇ:—

حلقهٔ ذکر تو گرداب شد او گریهٔ ما الخ *

Rubâ'îs and Fards intermixed, beginning on fol. 47ᵃ:—

بعجز دعای قدح نیست ورد خانهٔ ما الخ *

Written in ordinary Nasta'lîq.
Dated Darbhangah, 25 Rajab, 1178 Faslî.
Scribe: شیخ روح الله.
The MS. is in a damaged condition.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.
Another seal, bearing the inscription سید نور الدین حسن خان المرعشی الشوستری, is found on the title-page.

## No. 1915

foll. 167 lines 17, size $9 \times 5$ $7 \times 3$

دیوان اثر

# DÎWÂN-I ASAR

The Dîwân of Shafî'â, who adopted the *takhallus* Asar.

Shafî'â with the *takhallus* Asar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Isfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhwush in his Kalimât ush-Shu'arâ, fol. 11ᵃ, says that Asar did not visit India, and that both Shâh Gulshan and Ârzû wrote Gazals

in imitation of each of the Ġazals of Aṣar, and that, according to Shâh Gulshan, the Ġazals of Ârzû excelled those of Aṣar. He was a panegyrist to Shâh Sulṭân Ḥusayn of Persia (A.H 1105–1135=A.D 1693–1722), in whose praise there are several poems in the Dîwân. The author of the Riyâḍ ush-Shu'arâ, fol. 42[a], says that the Kulliyât of Aṣar consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. Sarkhwush, *loc. cit.*, says that he was alive till A.H. 1105=A.D. 1693. According to Sprenger, Oude Cat., p. 344, he died in A.H. 1113=A.D. 1701, and a still later date, viz., A.H. 1124=A.D. 1712, is given in the دیوان منتخب of Sirâj, Sprenger, Oude Catalogue, p. 149. The author of the Natâ'ij ul-Afkâr, p. 38, fixes the poet's death in A.H. 1121=A.D. 1709. There are several chronograms in the Dîwân, the latest of which is A.H 1114=A.D. 1702 (see fol. 67[b]).

Contents :—

Qaṣîdahs, beginning on fol. 1[b] —

شـرح مجموعهٔ صنع تو ندارد پایـان
یک رباعیست ز ترکیب عناصر انسان

Elegies, beginning on fol. 38[b] .—

شد محرم کز زمین و آسمان خیزد فغان الخ *

Another series of Qaṣîdahs, beginning on fol 40[b] —

ز عکس و قامت و زلف و دهان آن بت چین الخ *

Maṣnawîs, the first beginning on fol 47[a] —

بعهد شهنشاه بیدار بخت الخ *

Tarkîb-bands Qiṭ'ahs, etc., beginning on fol. 61[a] —

ای اشک و آه مردم دانا مدد کنید الخ *

Târîkhs and some Qiṭ'ahs, beginning on fol. 63[a] —

شهنشاه دین شاه سلطان حسین الخ *

Ġazals, in alphabetical order, beginning as in Ethé, Ind. Office Lib. Cat., No. 1656 :—

بکش بوادی افتادگی تن خود را الخ *

Rubâ'îs, beginning on fol. 128[a] .—

داری اگر آرزوی کوثر به بهشت الخ *

The Dîwân is followed by some poems and verses of Tamannâ, Haydar and others

A Masnawî, entitled قضا و قدر, by Âbid, begins thus on fol. 158ᵃ —

حکیمی از خردمندان حاذق

صحیح القول همچون صبح صادق

The Masnawî is followed by some Gazals of 'Âbid, beginning thus on fol. 163ᵃ —

بسرداری چه شد گر منصب منصور عالی شد الخ *

Written in ordinary Nasta'lîq with an illuminated head-piece and a double-page 'Unwân

Dated 10 Shawwâl, the fifth regnal year of Muhammad Shâh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription اعظم علی خان بهادر, and dated A.H. 1199, is found at the beginning

## No. 1916

foll 99, lines 12, size $9\frac{3}{4} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{4}$

شرح گل کشتی

# SHARḤ-I GUL-I KUSHTÎ

A commentary on the Masnawî Gul-i Kushtî of Mîr 'Abd ul-'Âl Najât.

Commentator. Ratan Singh Zakhmî رتن سنگه زخمی.

Beginning —

سجود صمدی جبهه بر زمین نهاده ام و صلوات بر محمد و ال
محمد فرستاده ام الخ *

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الاوزان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, *takhallus* Zakhmî, bin Râi Bâlak Râm Bin

Râjah Bhagwân Sahâi رتن سنگهه زخمي تخلص ابن راي بالک رام ابن راجه بهگوان سهای and says that he wrote this commentary on the Maṣnawî Gul-i Kushtî of 'Abd ul-'Âl Najât (here called Mîr Abul 'Âl Najât) in A.H. 1230=A.D. 1814 by the order of his master Mirzâ Muhammad Ḥasan Qatîl (see No. 434), and dedicated it to Gâzî ud-Dîn Ḥaydar Khân, the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh (*d.* A.H. 1229=A.D. 1814).

The date of completion of Najât's Gul-i Kushtî, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, but unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol 2.

Dated 19 Rajab, A.H. 1232.

Scribe لچهمي نراين.

---

## No. 1917

foll. 217, lines 15, size $9\frac{3}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3$

## ديوان عالی

## DÎWÂN-I 'ÂLÎ

A very interesting Dîwân containing the lyrical poems of the poet 'Âlî that he composed in imitation of several eminent poets. The Dîwân is preceded by a preface due, most probably, to 'Âlî's son, who gives out his name, fol 2ᵇ, as ابراهيم عابد Ibrâhîm 'Âbid, and who says that he arranged the Dîwân, entitled مجمع البحرين, by the order of his father

Beginning of the preface —

ناز پیرای خیال که سخن را بشوخی انداز جلوه هوش فریبی داده الخ *

In the preface the author of the Dîwân is called Amîr 'Alâ ud-Daulah Mar'ashî امیر علاء الدوله مرعشی. It would appear from a statement on fol. $3^b$ that he held the post of a Wazîr.

Several poets, bearing the *takhallus* 'Âlî, are in the Tadkirahs, and one of them, said to have been the author of a Dîwân, is Mirzâ Abul Ma'âlî *'Âlî*, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to Târîkh-i Muḥammadî, Rieu, p. 1091, in A.H. 1128=A D 1715. See also Hamîshah Bahâr, Oude Catalogue, p. 126 and Garcin de Tassy, Litt. Hind., vol. i, p. 191, Makhzan ul-Garâ'ib, p 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's Dîwan, says that the poet belonged to a noble family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Aṭṭâr, but the author of the Makhzan p. 582, treats this Abul Ma'âlî Alî of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any Dîwân to him, but remarks that he occasionally composed verses

Again in the present Dîwân we find several Gazals of one Abul Ma'âlî, whose *takhallus* was Ma'âlî and not 'Âlî.

The Gazals are arranged in alphabetical order, and the arrangement is that each Gazal of a poet is followed by one or two imitative Gazals by 'Âlî.

The first of the Gazals of 'Âlî, occupying foll. $5^b$—$62^a$, are in imitation of Jalâl Asîr and begin thus with a Gazal of the latter :—

ای گلشن از بهار خیال تو سیدها الخ *

The first one by 'Âlî begins thus —

ای روشن از فروغ تو مرآت سینها الخ *

Second series in imitation of 'Urfî, foll $62^b$–$77^a$; beginning (with 'Urfî's Gazal) .—

تحفهٔ مرهم نگیرد سینهٔ افکار ما الخ *

The next one, by 'Âlî, begins thus —

سکهٔ زیب هرچمن شد دیدهٔ خون بار ما الخ *

Third series in imitation of Faydî, foll $77^a$—$83^b$.

Fourth series in imitation of Muḥammad Ṣûfî, foll. $83^a$—$89^a$.

Other poets imitated by 'Âlî are :

Nazîrî Nîshâpûrî, foll. $89^a$—$92^b$.

Mîr Muḥammad Mu'min Astarâbâdî, foll. $92^b$—$97^b$.

Tâlib Âmulî, foll $98^a$—$100^b$.

Ṭâlib Kalîm, foll. $100^b$—$107^b$.

Ṣâ'ib, foll. $107^b$—$115^a$.

Mîr Abul Ma'âlî with the takhallus Ma'âlî, foll. $115^a$—$127^a$.

Mullâ Shaydâ, foll. 127$^a$ – 130$^b$.
Mullâ Faraj Ullah, foll. 130$^b$ – 138$^b$.
Mirzâ Niẓâm, foll. 139$^a$ – 140$^a$.
Zakî Hamadânî, foll. 140$^a$ – 141$^a$.
Shaykh 'Alî Naqî, foll. 141$^a$ – 142$^a$
Mirzâ Faṣîḥî, foll. 142$^a$ – 142$^b$.
Âhî, foll. 143$^a$ – 144$^a$.
Nasîr Hamadânî, foll. 144$^a$ – 144$^b$.
Ahlî Shîrâzî, fol. 145$^a$.
Muhammad Amîr Mustaġnî, foll. 145$^a$ – 146$^b$.
Khân Zamân Mahâbat Khân, foll. 146$^b$ – 149$^a$.
Âqâ Shâpûr, foll. 149$^b$ – 150$^a$.
Mîr Yahyâ Kâshî, foll. 150$^b$ – 151$^a$.
Waḥshî, foll 151$^a$ – 152$^a$.
Khwâjagî Sharîf Muhaqqaq, foll. 152$^a$ – 153$^b$.
Bâbâ Fiġânî, foll. 154$^a$ – 158$^a$.
Walî Dasht-i Bayâḍ, fol 158$^b$.
Ḥâfiẓ, foll. 159$^a$ – 166$^b$.
Mawlawî Ma'nawî, foll. 167$^a$ – 177$^a$
Kamâl Ismâ'îl, foll 177$^a$ – 178$^b$
Amîr Khusrau, foll. 178$^b$ – 181$^b$.
Salmân, foll. 182$^a$ – 182$^b$.
Shâdmân, fol. 183$^a$.
Mullâ Faujî, foll 184$^b$ – 186$^b$
'Abd ur-Rasûl Istignâ, foll. 186$^b$.

The Ġazals are followed by 'Âlî's Rubâ'îs in imitation of Amîr Shâhî, Tâlib Kalîm, 'Urfî, Mirzâ Ibrâhîm Adham, Sahâbî, Abul Ma'âlî and Ṣâbir, foll. 187$^b$ – 192$^a$

Masnawîs
Kamâl Ismâ'îl, foll. 193$^b$ – 196$^b$.
Faydî, foll 196$^b$ – 209$^b$.
Ṭâlib Âmulî, foll 209$^b$ – 212$^b$.
'Urfî, foll. 212$^b$ – 214$^b$.
Mullâ Shaydâ, foll. 214$^b$ – 217$^b$.

Written in fair Nasta'lîq.

Not dated, 18th century.

A note by a former owner ابن المرحوم المغفور الحاجي محمد حسن النكاني محمد على, found at the end of the copy, says that he purchased the MS. for Rs. 10 only.

The seal (dated A.H. 1161) and signature of the same محمد على are found on the title-page.

Another note on the title-page, by Muhammad Nûr ul-Ḥusayn of Shahrghâtî, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhsh Khân Bahâdur (the donor).

## No. 1918

foll 120, lines 15, size 9×5¼, 6×3

طلسم حیرت

# ṬILISM-I ḤAYRAT

A copy of Mirzâ Bîdil's allegorical Maṣnawî Ṭilism-i Ḥayrat. See No. 382—iv.

Beginning as usual —

بنام آنکه دل کاشانهٔ اوست الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân

Not dated, 19th century

## No. 1919

foll. 192, lines 10 size 8×4½, 5×2¼

رباعیات بیدل

# RUBÂ'IYÂT-I BÎDIL

A very beautifully written copy of a collection of Bîdil's Rubâ'îs. See Nos 385–386.

The Rubâ'îs are arranged in alphabetical order; beginning:—

حمد در جهان سرا ست سلطانی را الخ *

Written in beautiful Nasta'lîq within gold borders with an illuminated head-piece.

Not dated 18th century.

## No. 1920

foll. 290; lines (centre col.) 17, margl. col. 34, size 11×6½, 8¼×4¼

حربۀ حیدري

# ḤARBAH-I ḤAYDARÎ

A very damaged, worm-eaten and water-stained copy of a Maṣnawî, entitled Harbah-i Haydarî, composed in imitation of Firdausî's Shâh Nâmah.

Author Mirzâ Karam 'Alî مرزا کرم علي

Beginning.—

ثنائی که مستان کنند ابتدا

بنام خدانست جل و علا

The Maṣnawî deals with the history of 'Alî and his warlike exploits. The copy is hopelessly damaged The headings are faded and the contents are illegible in many places

It would appear from the author's statement on fol. 7b that he undertook the composition of the work in A H. 1135=A.D 1722 by the order of one Nawwâb Sayyid Ahmad, whom he praises in several places

On fol. 9b the author mentions the work حملۀ حیدری, full particulars of which are given under Nos. 373–377.

The poet's *takhallus* Karam appears in several places, and his name Mirzâ Karam 'Alî is given thus in the colophon —

تمام شد کتاب حربۀ حیدری من تصنیف مرزا کرم علي مرحوم
بروز جمعه بتاریخ نوزدهم شهر جمادی الاول سنه ۱۱۵۱ یک هزار و یکصد
و پنجاه و یک هجری نبوی بموجب فرموده گوهر سلک آل خورشید
جمال علی عمرانی زیور تاج تخت نشینان اقلیم سخندانی میر سید
شریف طهرانی بخط احقر العباد محمد جان علی دانسمندی *

It would appear from the above passage that the scribe Muhammad Jân 'Alî Dânishmandî transcribed the copy in A.H 1151 at the request of one Sayyid Sharîf Tihrânî.

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

## No. 1921

foll. 155; lines 14, size 9¾ × 6, 7¾ × 4¼

نجم الهدیٰ

# NAJM UL-HUDÂ

A versified tract on theological matters.

Author: Sayyid Muḥammad Mûsawî, poetically surnamed Wâlih سید محمد موسوی متخلص به واله.

Beginning —

زینت آغاز این فرخ کتاب
گشت از حمد کریم مستطاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.

The name of the author appears thus on fol. 4ᵇ —

خانه بردوش سلوک معنوی
واله سید محمد موسوی

And that of the title, on fol. 6ᵇ —

شد بسوی اوج عرفان رهنما
لاجرم نامش بود نجم الهدا

The date of composition of the poem, A.H. 1149 = A.D. 1736, is expressed by the following chronogram on fol. 154ᵇ —

مصرع تاریخ ختم این بنا
عین معنی نسخهٔ نجم الهدیٰ

Written in ordinary Nasta'lîq.

Dated 18th Jumâdâ I, A.H. 1301.

The seal of Sayyid Khwurshîd Nawwâb of Patna is found at the beginning and end of the copy.

## No. 1922

foll. 52; lines 13, size 7×4; 5×2¾

عنایت نامه

# 'INÂYAT NÂMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Râsikh راسخ.

Beginning:—

سپاس بیقیاس و ثنای بی انتها نثار جهانداریست الخ *

The author, who in the preface calls himself 'Inâyat Khân Râsikh, son of Shams ud-Daulah Lutf Ullah Khân Sâdiq Bahâdur Mutahawwar Jang· عنایت خان راسخ بن شمس الدولہ لطف الله خان صادق بهادر متهور جنگ, is mentioned in Rieu, p. 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humâyûn to Bahâdur Shâh. His father, Lutf Ullah Khân, who received the title of Shams ud-Daulah Bahâdur Mutahawwar Jang from Muhammad Shâh, died under Ahmad Shâh. See Rieu. *loc. cit.* See also No 544 in this catalogue where Muhammad 'Alî Khân Ansârî, son of the author's brother Hidâyat Ullah Khân, is mentioned as the author of the Bahr ul-Mawwâj, a general history of India

The date of compilation, given on fol 2[b], is A.H 1153=A.D. 1740.

The work is divided into fourteen *Bâb*, each consisting of several *Fasl*, fully enumerated at the beginning.

The names of the poets quoted are written in red.

Written in fair Nasta'lîq.

Not dated, 19th century.

The MS. once belonged to Muhammad Lutf 'Alî *alias* Safdar Nawwâb of Patna.

---

## No. 1923

foll. 59, lines 12, size 8¾×5, 5¼×3

The Same

Another copy of Râsikh's 'Inâyat Nâmah, beginning as usual:—

سپاس بیقیاس و ثنای بی انتها الخ *

Written in ordinary Ta'lîq.
Dated, 'Azîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

---

## No. 1924

foll. 80 lines 15: size 9×5, 5¼×3

## دیوان قادري

## DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muhyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jîlânî, and an endorsement to that effect runs thus on the title-page دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالی عنه

Beginning —

ز بحرت قطرهٔ عالــــم ز جاهت جرعهٔ دریا
مه از مهر تو یک ذره خور از ماه تو تا سودا

The Gazals, which are of mystic character, occupy foll 1ᵇ, 72ᵇ, and are arranged in alphabetical order

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol 73ᵃ —

ای جزو نمای کل یکتا   از جزو تو کل نمود همتا

The author could not be traced, but a copy of the work dated A.H 1167, is noticed in As Soc Bengal, Cat No 905 and it is therefore evident that he flourished before that date

Written in ordinary Nasta'lîq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece

Not dated 18th century

---

## No. 1925

foll 396 lines 17, 10½×5½, 7½×3½

## دیوان حزین

## DÎWÂN-I ḤAZÎN

A valuable and beautifully written copy of Ḥazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos 402–410.

A contemporary note on the title-page says that this is an abstract of the poet's fourth Dîwân: خلاصة الديوان الرابع.

Beginning with a preface :—

افتتاح نامهٔ نام آوران گیهان خدیو سخن الخ *

In the preface the poet says that he completed this fourth Dîwân, containing Qaṣîdahs, Ġazals, Qiṭ'ahs and Rubâ'îs consisting of 1,130 verses, in A.H. 1155=A.D. 1742.

هزار یکصد و پنجاه و پنج هجری بود
که گشت نسخهٔ دیوان چارمین سپری
قصیده و غزل و قطعه و رباعی آن
هزار و یکصد و هشتاد باشد از شمری

Contents :—

(1) Qaṣîdahs, beginning on fol. 4ᵇ —

غیر نفی غیرت یکتای بی همتاستی الخ *

(2) Muqaṭṭa'ât, beginning on fol. 55ᵇ —

یا خاتم النبئین غمخوار عالمی تو *

(3) Ġazals in alphabetical order beginning on fol 69ᵇ —

ای نام تو زینت زبانها الخ *

(4) Miscellaneous Ġazals متفرقات غزلیات, alphabetically arranged; beginning on fol 303ᵇ —

اگر بینم شبی در خواب روز خرد سالی را
بعمری میکنم تعبیر این خواب خیالی را

(5) Rubâ'îs in alphabetical order, beginning on fol 329ᵇ —

شد صید خم زلف رسائی دل ما الخ *

(6) چمن و انجمن Chaman wa Anjuman, a Masnawî, see No. 402 fol. 502ᵃ; beginning on fol 351ᵇ —

بنام آنکه آذر را چمن ساخت الخ

(7) خرابات Kharâbât, another Maṣnawî in an abstract form; beginning on fol. 360ᵇ.—

ثناهاست پیر خرابات را الخ *

(8) دیباچهٔ مطمح الانظار Preface to the Magnawî Matmah ul-Anzâr; beginning on fol. 373[b]:—

بنام نگارندهٔ هست و بود الخ *

(9) فرهنگ نامه Farhang Nâmah, another Magnawî; beginning on fol. 377[b]:—

بنام نگارندهٔ هست و بود الخ *

(10) فاتحه و خاتمهٔ تذکرة العاشقین, the prologue and epilogue of the تذکرة العاشقین; see No. 402, fol. 513[a], beginning on fol. 387[b]:—

ساقی ز مذی موحدانه الخ *

(11) خاتمهٔ دیوان چهارم, epilogue of the fourth Dîwân, see No. 407, fol. 114[a] (transcribed from the author's copy), beginning on fol. 395[b] —

هان ای دانش شگرفان الخ *

The following is the autograph note —

ربنا اتنا من لدنک رحمة و هئی لنا من امرنا رشدا *

زد نقش سخن سکهٔ جاوید بنامم

از صفحهٔ دلها نشود محو کلامم

نمقه الوانی بعروة الله الوثقی محمد المشتهر بعلی الزاهدی الجیلانی *

Written in good Nasta'lîq within gold and coloured borders with illuminated head-pieces on foll 1[b] and 69[b] and a double-page 'Unwân' on foll. 69[b] and 70[b].

A portrait, most probably of Hazîn, is found on fol 54[b].

Not dated, apparently 18th century

Scribe عبد الصمد.

Presented to the library by S (Salâh ud-Dîn) Khudâ Bakhsh, the eldest son of the donor, 18-10-10.

## No. 1926

foll. 502, lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$

دیوان حزین

# DÎWÂN-I HAZÎN

A copy of the Dîwân of Ḥazîn (*d.* A.H. 1180=A.D. 1766). See Nos. 402–406.

Ġazals in alphabetical order, beginning as in No 402:—

درین دریای بی پایان الخ *

متفرقات, fol. 422ᵇ, also in alphabetical order, beginning as in No. 402, fol. 586ᵃ:—

حق تعلیم دارم الخ *

رباعیات, fol 471ᵃ, in alphabetical order, beginning as in No. 402, fol. 521ᵇ —

ای چشم و چراغ جان غمدیدهٔ ما الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.
According to a note on the title-page the MS. once belonged to one Munshî Sayyid Fadl-i Husayn of Sandîlah.

---

## No. 1927

foll 142, lines 19 size $9\frac{3}{4} \times 6\frac{3}{4}$; $7 \times \frac{3}{2}$

کلیات فوقی

# KULLIYÂT-I FAUQÎ

A defective, damaged and worm-eaten copy of Fauqî's Kulliyât. A very good copy is noticed under No 416

Beginning:—

اما بعد بلکه ما بعد بدانکه این رساله ایست مشتمل بر الخ *

The contents of the present copy agree very nearly with those of No. 416, but the arrangement differs slightly.
Written in different hands with additions on the margins.

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

---

## No. 1928

foll. 350, lines 24, size $8\frac{1}{4}\times5$, $6\times3$

مجمع الاسرار

## MAJMA' UL-ASRÂR

A poetical account of the Prophet Muhammad, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gîlânî and others.

Author Gulâm Ahmad علام احمد.

The MS is defective at the beginning as well as towards the end. It opens abruptly thus —

ترحم میکند بر حال شایق
کند معشوق را عاشق بعاشق

The work consists of three *Maqâlah*, as follows —

*Maqâlah* I, history of the Prophet, Fâtimah, 'Alî and Hasan

*Maqâlah* II, history of the martyrdom of Hasan and his attendants and relatives in the battle of Karbalâ and other connected events, beginning on fol 134[b] —

باستمداد از الله و احمد
علی و فاطمه حسنین امجد

*Maqâlah* III, history of the Prophet's descendants and his wives, the fourteen Ma'sûmîns, the Imâms, the early Khalifahs, the Tâbi'îns, and the Tabi' Tâbi'ins, the four Pîrs and the fourteen Khânwâdahs, etc etc, beginning on fol. 253[b] —

بحمد الله و نعت شاه مرسل
الاحر دفتر این سیوم معضل

The date of composition, given at the end of the third *Maqâlah*, fol. 252[a], is A H 1182=A D 1768

Written in ordinary Ta'lîq with copious notes and emendations. The headings, in red, are indistinctly written

Not dated, 19th century

## No. 1929

foll. 126, lines 17, size $10\frac{1}{4} \times 6$, $7\frac{1}{4} \times 4$

دیوان فقیر

## DÎWÂN-I FAQÎR

A copy of Shams ud-Dîn Faqîr's Dîwân See Nos. 411–412.
Contents —
Qasîdahs, Tarjî-bands, Qit'ahs, etc, beginning.—

ای غم عشق تو شوری در جهان انداختہ الخ *

Gazals in alphabetical order. fol 55[b], beginning:—

شد آن همرنگ در رنگ جمال دلبران پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'lîq
Not dated, 19th century
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy

## No. 1930

foll 98 lines 17, size $10\frac{1}{4} \times 6$, $7\frac{1}{4} \times 4$

دُرّ مکنون

## DURR-I MAKNÛN

The story of the daughter of the Qaysar of Rûm, ملیکه or برجس خاتون, and the Imâm Hasan 'Askarî, composed in A H 1169=A D. 1755, by the same Shams ud-Dîn Faqîr

Beginning :—

خداونــدا رہ تعــریــد ســنمــا

ســروی من رہ توحیــد بکــشــا

See Ethé Ind. Office Lib. Cat No. 1710, Sprenger, Oude Cat. p 369

Written in ordinary Ta'lîq.
Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat ‘Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

## No. 1931

foll. 388, lines 21 size $12\frac{1}{2} \times 7\frac{1}{2}$ ; $8\frac{3}{4} \times 4\frac{1}{2}$

فتح نامه

# FATḤ NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the ‘Abbâsî Amîrs, also called Tâlpurs, of Ḥaydarâbâd, Sind, especially of Mîr Fath ‘Alî Khân.

Author: Mîr Sûbadâr Khân, مير صوبدار خان.

Beginning —

بنام خداوند فتح و ظفر
فزایندهٔ بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by Muhammad ‘Azîm ud-Dîn Husaynî Shîrâzî Tatawî محمد عظيم الدين حسيني شيرازي تتوی, is noticed in Rieu iii, p. 1041 and A.S B. Cat. (Curzon Collection), No 303

Our author mentions this history of ‘Azîm on fol. 39ᵇ, and makes disparaging remarks on its style, etc

In several places the author designates himself by the simple name Mîr مير (see foll 383ᵇ, 387ᵇ), and gives us to understand that he was the son of Mîr Fath ‘Alî Khân (the hero of the poem). For instance on fol 41ᵇ he has this.—

ز شمشیر میر وز اشعار من
بود جاودان در جهان این سخن
.....................................
نه چون او پدر رزم جو آمده
نه چون من پسر مدح گو آمده
کرا در جهان همچنان شد پدر
کرا یاد گار است چون من پسر

پدر آنچنان و پسر همچنین
محال است کاید بروی زمین

Again, while giving admonitions to his son, the author says (fol. 378ᵃ):—

پدر میر فتح علی خان من
کزو هست این تازه بستان من
گلستان من تازه باشد ازو
گلم را برخ غازه باشد ازو

In the colophon the full name of the author is given thus: امیر ابن الامیر معز الدوله معین الملک فرور جنگ میر صوبدار خان (wrongly written صوداړخان).

The following genealogy, given at the end of the MS., will show the author's descent:—

شجرهٔ تالپران

میر محمد علی خان بن میر صوبدار خان بن میر فتحعلی خان
بن میر صوبدار خان بن میر بهرام خان بن میر شهداد خان بن هوتک خان
بن ککه بن شاهو بن بجار بن زنگی or زنکی بن بجیر بن محمید بن
مولاد بن بدّه بن بجیر بن بیزن بن محمید عیسی بن ابراهیم بن رناه بن
هارون بن حسن بن عمر بن علي خان بن نور بند بن اسمعیل یعنی
پهنو بن عالی بن هوت بن جلال خان بن حسن بن نوتک بن پاپر بن
جعفر بن رابو بن هارون بن دوست محمد بن سرح تاج بن اقبال بن جعفر
بن بلوچ بن بدیع زمان بن حمزه رضی الله تعالی عنه *

Contents:—

Yâr Muḥammad, the first 'Abbâsî Amîr of Sind, fol. 42ᵇ.

Nûr Muḥammad bin Yâr Muḥammad, fol. 43ᵇ.

Muḥammad Murâd, a cruel and unjust ruler, fol. 43ᵇ.

Ġulâm S̲h̲âh, fol. 44ᵇ.

Mîr Bahrâm (general of Ġulâm S̲h̲âh) and his two sons Mîr Bujâr and Ṣûbadâr, fol. 45ᵃ.

Mîr Bahrâm and his exploits, fol. 45ᵃ.

Mîr Ṣûbadâr's night attack on دوله بهنى, and the latter's death, fol. 59ª.

Death of Ġulâm S̲h̲âh and the succession of his son Sarfarâz K̲h̲ân who rebels against Bahrâm K̲h̲ân. Death of Bahrâm K̲h̲ân and Sûbadâr K̲h̲ân, fol. 73ª

Fath K̲h̲ân's attack on Sarfarâz K̲h̲ân and the latter's flight to Ḥaydarâbâd, fol 91ᵇ.

Accession of Ġulâm Nabî Arrival of Mîr Bujâr who defeats and kills Ġulâm Nabî, fol 105ª.

Ġulâm Nabî K̲h̲ân's brother 'Abd un-Nabî K̲h̲ân kills the 'Abbâsî Chiefs Sarfarâz K̲h̲ân, 'Atr K̲h̲ân, Muhammad K̲h̲ân and Mîr Muḥammad Mîr Bujâr, in consultation with Fatḥ K̲h̲ân raises 'Abd un-Nabî K̲h̲ân to the throne, fol 122ᵇ.

'Izzat Yâr K̲h̲ân advances with an Afġân army against 'Abd un-Nabî K̲h̲ân, but is defeated by Mîr Bujâr K̲h̲ân, fol. 128ᵇ.

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî K̲h̲ân, fol 146ᵇ.

Accession of Sâdiq 'Alî 'Abbâsî 'Abd Ullah K̲h̲ân and Fath 'Alî K̲h̲ân's attack on the Râjah of Jodhpûr, fol 155ᵇ.

'Abd un-Nabî K̲h̲ân advances with a force under Rizq K̲h̲ân but is defeated by Mîr Fath 'Alî K̲h̲ân Death of Rizq K̲h̲ân, fol. 170ª

'Abd un-Nabî K̲h̲ân seeks help from the Afġân king Tîmûr S̲h̲âh and advances with an army under Madad K̲h̲ân Afġân, fol 185ᵇ

Death of 'Abd Ullah K̲h̲ân, Fath K̲h̲ân and Mirzâ K̲h̲ân, fol. 203ᵇ.

Mîr Fath 'Alî K̲h̲ân's victory over 'Abd un-Nabî, fol. 219ᵇ.

'Abd un-Nabî's letter to Mîr Fath 'Alî K̲h̲ân and the latter's reply, fol 242ᵇ

Death of Mîr Ġulâm Muhammad, brother of Suhrâb K̲h̲ân, fol 294ᵇ.

Accession of Mîr Fath 'Alî K̲h̲ân and his history, fol. 304ᵇ.

Fath 'Alî K̲h̲ân takes steps against Bakhtyâr K̲h̲ân at the entreaties of Fadl Alî K̲h̲ân, fol. 309ª.

Fath Âbâd, founded and built by Fath 'Alî K̲h̲ân, fol 331ª.

Advance of Ahmad K̲h̲ân Nûrzai by order of Tîmûr S̲h̲âh in aid of 'Abd un-Nabi Defeat of Ahmad K̲h̲ân, fol. 334ᵇ.

Mîr Fath 'Alî K̲h̲ân makes Haydarâbâd the seat of his government, fol. 358ª

Fath 'Alî K̲h̲ân's death, fol 364ª

The date of completion of the work, given at the end, fol. 387ª, is A H. 1254=A D. 1838

پـــس از هجرت مرســل کردگار
هزار و دو صد زفت و پنجـــاه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, پنجاه و چار to مرسل کردگار have been supplied in a later hand. According to the colophon the scribe صیانت الله transcribed the copy at Dum Dum, Calcutta, by the order of Mîr Muhammad 'Alî Khân (grandson of Fath 'Alî Khân, the hero of the poem).

The colophon runs thus :—

حسب الفرمان ...... امیر محمد علیخان تالپور ...... کتاب فتح نامه تصنیف ...... میر صوبدار خان علیه الرحمة از دست حقیر اضعف الاعباد صیانت الله واقعه تاریخ بست و یکم ماه چیت سنه ۱۲۵۳ در دمدمه تعلقه نزهت نشان کلکته حسن ارتسام و جلوهٔ اتمام یافت فقط *

Written in fair Nasta'lîq. The first two folios are in a later hand.

---

## No. 1932

foll 9, lines 14, size $6\frac{3}{4} \times 4\frac{3}{4}$, $4\frac{3}{4} \times 2\frac{3}{4}$

مثنوی نصیر

# MAṢNAWÎ-I NAṢÎR

A beautiful Masnawî by Nasîr.

Beginning :—

شبـــی با دو جوانی گفت پیـــری
کهن دردی کشـــی صافی ضمیـــری

Lutf 'Alî Beg Âdur, who enjoyed the company of Nasîr, quotes the entire Maṣnawî in his Âtash kadah, pp 543–549, and gives the following particulars of the authors

Mirzâ Nasîr's father Mirzâ 'Abd Ullah Tabîb, an eminent physician, was a descendant of Mirzâ Sayyid 'Alî Husaynî Haffâf, a member of a noble Sayyid family of Isfahân. Nasîr was well versed in theology, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also Ṣubḥ-i Gulshan, p. 524.

This interesting Maṣnawî was copied from the Âtash Kadah by the order of Maulavi Shihâb ud-Dîn Khudâ Bakhsh Khân (the second son of the donor), the then Librarian of this library.

Written in beautiful Nasta'lîq within coloured borders with an illuminated head-piece.

Dated Bânkîpûr, 11th of Ramadân, A.H. 1321.

Scribe: مفضل الباري.

## No. 1933

foll 17, lines 11, size $9\frac{1}{4} \times 5\frac{3}{4}$, $4\frac{3}{4} \times 2\frac{3}{4}$.

مثنوی احسن

## MAṢNAWÎ-I AḤSAN

A poetical account of the Christian Sharḥil's conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author. Abul Ḥasan (with the *takhallus* Ḥasan) bin Mîr Murtaḍâ ul-Ḥusaynî ul-Aftasî ul-Tafrishi ابو الحسن (المتخلص به حسن) بن میر مرتضی الحسینی الافطسی التفرشی.

Beginning.—

بسم الله الرحمن الرحیم مفتح اسرار علی العظیم *

الحمد لله رب العالمین و العاقبة للمتقین ...... اما بعد هذه

المسایل شرحیل بن جوان النصرانی قد سالها عن ابی بکر الخ *

The poem is preceded by a short preface from which we learn that one day a Christian, named سرحیل بن حوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed Sharhil to go to 'Alî, the fourth Caliph. Accordingly Sharhil approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to Sharhil's entire satisfaction. Sharhil then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Ḥusaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2ᵃ :—

بنام آنکه شبه او روا نیست
جهانرا غیر ذات او خدا نیست

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4ᵃ it would appear, that the author wrote this work in India. In the following verse on fol. 6ᵃ he adopts the *takhallus* Ahsan :—

که صاحب نظرتان دانش و فن
بگویند هر زمان احسن بر احسن

On the title-page the Masnawî is called مثنوی حسن.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

Not dated, 18th century.

---

## No. 1934

foll 259, lines 14, size $8\frac{3}{4} \times 5\frac{1}{4}$ · $6 \times 3\frac{1}{4}$

دیوان واقف

## DÎWÂN-I WÂQIF

The Dîwân of Wâqif. See Nos. 424–426.

The present copy contains the poet's Gazals, arranged in alphabetical order, a Tarjî'band, and a Mukhammas.

Beginning.—

ای ببزم شوق تو الخ *

Tarjî'band, beginning on fol. 248ᵃ :—

ای زلف تو عنبرین کمندی الخ *

Mukhammas, beginning on fol. 258ᵃ :—

ترا مشکل کشا دانسته بودم الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Not dated; 19th century.

## No. 1935

foll. 126; lines 15. size $8\frac{3}{4} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 3$

دیوان حسن

# DÎWÂN-I ḤASAN

A Dîwân by a poet who adopts the *takhallus* Ḥasan.

Several poets, bearing the *takhallus* Hasan, are mentioned in the Tadkirahs, and it is difficult to say which of them the present is. On fol. 2ª we find a reference to Hilâlî (*d* A.H 936=A D. 1529) Dr. Sprenger, Oude Cat, p 233, mentions a Hasan as the author of a Dîwân, and it is probable that this Ḥasan is identical with him. According to Sprenger, Mîr Gulâm Hasan of Dihlî (with the *takhallus* Hasan), whose ancestors belonged to Harât, was a son of Mîr Gulâm Husayn Dahik In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a Dîwân of 8,000 verses and of a Tadkirah of Rekhtah poets, but his famous work is the بدر منیر. He died in A H 1205=A.D. 1990

The Dîwân consists of Gazals in alphabetical order and a few Ruba'is

Beginning with Gazals.—

نبودی گر مشابه صورتش ابروی جانانرا
نگشتی ابتدا از مد بسم الله قران را

Rubâ'is, beginning on fol. 124ª.—

زاهد بطواف کعبه میرفت براه الخ *

Written in ordinary Ta'lîq.

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Husayn, dated A H. 1239 and the other of Tafaddul Husayn, dated A.H. 1242, are found on fol. 1ᵇ.

## No. 1936

foll. 424, lines 16–19, size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$

كليات نقي

# KULLIYÂT-I NAQÎ

The poetical works of Naqî. Mirzâ 'Alî Naqî Khân, with the *takhallus* Naqî, was the son of Muhammad Qâsim Khân bin Faḍîlat Khân. He was born at Lâhaur, but was brought up and educated at Aẓîmâbâd (Patna). He received training from Shaykh 'Alî Hazîn and Muhammad 'Iwaḍ of Jaunpûr. He was well versed in various kinds of poetry, and his Dîwân consists of about ten thousand verses. He also adopted the *takhallus* Lisân.

From a chronogram on fol 103ª it would appear that his father Muhammad Qâsim, with the *takhallus* Ẓarâfat, died in A H. 1179= A.D. 1765 (see also fol. 344ª).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Calcutta, on which he writes satirical poems. In one of his poems, fol 405ᵇ, he praises the then Governor-General Warren Hastings.

There are several chronograms in the work, the latest of which (fol 103ᵇ, margin), expresses the date of the death of 'Alî Ibrahîm Khân (the author of the popular work Ṣuhuf-i Ibrâhîm, see No 708), in A.H. 1208=A.D. 1793.

Contents :—

Preface, beginning :—

سپاس بیحد و عد سخن آفرینی که انسان را بصفت نطق الخ *

(1) قصائد, beginning on fol. 2ᵇ :—

تا دلم طرح سپاسش درمیان انداخته

خوش کمندی از زمین در آسمان انداخته

(2) Muqatta'ât, Târîkhs and miscellaneous poems, foll. 78ª–103ª.

(3) Elegies, fol 103ª, beginning :—

امروز بلند است بهرجانبی افغان الخ *

(4) Gazals, in alphabetical order; beginning :—

بنام آن سخنگو نامهٔ دل میکنم انشا

که نامش تاج عزت میدهد فرق تکلم را

(5) مصرفات, fol. 322ᵃ, beginning:—

فنا گردد بقا گر متحد کردی بآن یکتا الخ *

(6) Rubâ'îs, fol 333ᵃ, beginning:—

ای زاتش غم سوز نواز دل ما الخ *

(7) مخزن النصائح, Makhzan un-Nasâ'ih, a Masnawî in imitation of Sa'dî's Bûstân, beginning with a short preface on fol. 339ᵇ:—

حمداً لدی العز و العلی و السلام علی خلیله سید الانبیا الخ *

The poem itself begins thus on fol. 340ᵃ.—

خدایا جهان رشحهٔ فیض تست الخ *

According to the concluding line the poet completed the Masnawî in A.H. 1200=A.D. 1785.

(8) نتیجه الشوق, Natîjat ush-Shauq, a Masnawî poem on the Holî festival, beginning with a short preface on fol 388ᵃ:—

سپاس بیچودی که از رنگریزی قدرتش عروسان گلستان سرخ پوش الخ *

The poem begins thus on fol 388ᵇ.—

خداوندیکه باغ عالم کون الخ *

(9) مخبر الغافلین, Mukhbir ul-Gâfilîn A short Masnawî, being the love story of a youth named Hasan Ridâ, beginning on fol. 399ᵇ:—

......... ست سپاس بیحد و عد
......... شائستهٔ آنجناب امجد

(10) موقظ النائمین, Mûqiz un-Nâ'imîn. Another short Masnawî on admonitions: beginning on fol. 401ᵇ.—

بعد حمد یگانهٔ مطلق
میدهد گفتگو چنین رونق

(11) در وصف برشکال, Dar Wasf-i Barshkâl. A Masnawî in praise of the rainy season, beginning on fol 403ᵃ:—

زهی ایام و عهد برشکالی
که عالم راست زان فرخنده حالی

(12) لذة الطالبین, Laddat ut-Tâlibîn. Another Masnawî on love matters; beginning on fol. 404ᵃ:—

توان لب بحمد کسی برکشود

که از جفت تزئین خلقت نمود

(13) (مثنوی در مدح وارن هیسٹنگ, Maṣnawî dar Madḥ-i Warren Hastings). A Maṣnawî in praise of Warren Hastings, Governor-General of India, beginning on fol. 405$^{b}$ :—

به بسم الله عنوان مقصد طراز

سخن را نمایم بدینگونه ساز

The concluding lines contain the date A.H 1196 with its equivalent A.D. 1782.

(14) عبرة الناظرين, 'Ibrat un-Nâzirîn. A Maṣnawî on the poet's love with a woman whom he met on the way. She was bitten by a poisonous snake and died in his presence. Beginning on fol. 406$^{b}$ :—

خداوندا بعشق آتشین خوی

بباغ داغ دل ده رنگ و هم بوی

(15) قضا و قدر, Qadâ wa Qadr. Another Maṣnawî, a love romance ; beginning on fol. 410$^{b}$ .—

شایسته ثناست زان یگانه

دارد همه چیز در خزانه

(16) در هجو بارش بنگال, A satirical Maṣnawî on the rainy season of Bengal, beginning on fol. 414$^{a}$ .—

که دیده چنین و کرا هست یاد

درین عالم کون پر از فساد

(17) مطائبات, Muṭâyabât or pleasantries, beginning on fol. 415$^{b}$ ·—

یکی از اهل دفتر صاحب جاه

عروسی کرد با یک شوخ چون ماه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in Nîm Shikastah, most probably by the author himself.

Lacuna after fol 96$^{b}$.

Written in fair Nasta'lîq.

Not dated; 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

---

## No. 1937

foll. 257; lines 15; size $14\frac{1}{4} \times 8\frac{3}{4}$, $8\frac{3}{4} \times 5\frac{1}{4}$

## دیوان قتیل

## DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Gazals arranged in alphabetical order See Nos 434-435

Beginning —

گه پری گه آدمی گاهی ملک خوانم ترا
پایگه برتر ازان داری که میـــدانم ترا

This copy ends with the Mukhammas found on fol 279[b] of No. 434 beginning —

ای ذکر تو راحت روانم *

Written in bold Ta'lîq with an illuminated head-piece and a 'Unwân.

Dated Rabî' II, A H 1212

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshhîd Nawwâb are found at the beginning and end of the copy.

---

(Nos. 1938–1940)

foll 55 lines 15, size $13 \times 8$ $8 \times 4\frac{3}{4}$

A collection of three poetical works of the celebrated Urdû poet Inshâ (*d.* A.H. 1233=A D 1817), who has been already noticed in connection with his grammatical work دریای لطافت, see No. 786. A very good account of the poet and his works is to be found in خمخانهٔ جاوید vol. i, pp 467–475.

I. foll. 1–23

## No. 1938

## دیوان انشا

## DÎWÂN-I INSHÂ

Insha's Persian Dîwân containing Ġazals arranged in alphabetical order.

Beginning —

ای عشــق قطع کردہ رہ سلسبیل را

از ما ســلام شــوق رسان جبرئیل را

II. foll. 24[b]–54[b]

## No. 1939

## شیر و برنج

## SHÎR WA BIRINJ

A poem in imitation of Bahâ ud-Dîn 'Âmulî's Nân wa Ḥalwâ (see No 291).

Beginning.—

بسمــک المحمــود یا رب الفلــق

اســت خلاق السحاب و الشفــق

Bahâ ud-Dîn's Nân wa Ḥalwâ, the name of the present poem and of its author, are mentioned thus in the following concluding lines, fol. 29[a].—

چون بهائی نان و حلوا گفته بــود

گوهر معنی ز همت ســفته بــود

نسخهٔ شــیر برنجــش در جواب

گفت انشــا هــم بلی با آب و تاب

In the same place the author states that he completed the poem at the beginning of Shawwâl, A.H. 1205=A.D. 1790, which year is expressed by several chronograms, viz. نعمهٔ آهنگ دل—جوش فیوض and خروش موج یم.

III. foll. 52b–55a

## No. 1940

## شرح مایة عامل

## SHARH-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd ur-Rahmân Jurjânî's (*d.* A.H. 471 or 472=A.D. 1078 or 1079) popular Arabic grammar Mi'at 'Âmil (see No. 1490).

Beginning —

پس از مناسک تحمید و نعت صل علی
محمد و علی آله بگو انشا

The work begins with a few introductory verses devoted to the praise of Nawwâb Sa'âdat 'Alî Khân of Lucknow (A.H. 1212–1229= A.D. 1799–1813), a great patron of the poet.

All the treatises are written in fair Nasta'lîq by one scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

---

(Nos. 1941–1943)

foll 51, lines 16, size 10×6½, 7×4

A collection of the same three works of Inshâ.

I. foll. 1b–22a

## No. 1941

## دیوان انشا

## DÎWÂN-I INSHÂ

A copy of the Persian Dîwân of Inshâ, beginning as in No. 1938 —

ای عشق قطع کرده رہ سلسبیل را الخ *

II. foll. 22ᵃ–48ᵃ

## No. 1942

شیر و برنج

## SHÎR WA BIRINJ

Another copy of Insha's Shir wa Birinj. See No. 1939.
Beginning as usual :—

بسمک المحمود الخ *

III. foll. 48ᵇ–51ᵃ

## No. 1943

شرح مایة عامل

## SHARḤ-I MI'AT 'ÂMIL

Inshâ's poetical version of the Mi'at 'Âmil. See No. 1940.
Beginning as usual :—

پس از مناسک تحمید الخ *

All these three tracts are written in ordinary Nasta'lîq by the same scribe

Dated 13 Ramadân, 1261 Faṣlî.

---

## No. 1944

foll. 233, lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$

کلیات منشا

## KULLIYÂT-I MANSHÂ

The prose and poetical works of Manshâ Manshâ, with his full name Khwâjah Jalâl ud-Dîn 'Alî Khân, popularly called Mîr Aḥmad bin Najm ud-Dîn 'Alî Khân خواجه جلال الدین علی خان متخلص به منشا مشتهر بمیر احمد بن نجم الدین علی خان, was born at Lucknow. He married the daughter of Mîr Inshâ Allah Khân (see No. 786), and in his youth came to 'Azîmâbâd where he attached himself for some time to the services of Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a

pupil of the eminent poet Mirzâ Muḥammad Husayn Qatîl. He was an excellent writer of refined prose and was also well versed in poetry. He lived for forty and a few years, and died at 'Aẓîmâbâd on 23 Rabî' II, A.H. 1255=A.D. 1839 and lies buried in the vicinity of Shâh Arzân's tomb. See Riyâḍ ul-Afkâr, fol. 102ᵇ, Ṣubh-i Gulshan, p. 455.

Contents:—

Prose pieces, beginning on fol 1ᵇ —

تاجری از بازار دلشکار کمال بی زوال الخ *

His letters, preceded by an introduction, begin thus on fol. 9ᵇ:—

سپاس بندگان خدائرا سزد که جان در بدن بخشیده الخ *

The first letter begins thus on fol. 14ᵃ:—

نور مردمک شب زنده داران و شمع شبستان تهجد گداران الخ *

Introduction to the Dîwân of Gazals, beginning on fol. 57ᵃ:—

عندلیب بوستان سخن نغزل خوانی حمد سخن آفرینی الخ *

Gazals, arranged in alphabetical order, begin thus on fol. 61ᵇ.—

حسن رخت از ابروی کج گشته دوبالا الخ *

The Dîwân of Qaṣîdahs, preceded by an introduction which begins thus on fol 109ᵇ —

نقود نور آمود حمد پیشکش شهنشاهیست عظیم الشان و اجل الخ *

Beginning of Qaṣîdahs, fol 116ᵇ —

عقلی نکته هستی دوگه نبرده راه الخ *

Târîkhs, introduced by a preface, beginning on fol. 162ᵇ:—

شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی است الخ *

Rubâ'is, beginning on fol. 186ᵇ —

ای خالق جن و انس و غفار ذنوب الخ *

Tarjî'bands, etc.: beginning on fol 196ᵃ —

هست منقول که یکروز بتول الخ *

دوحة التاريخ, Dauhat ut-Târîkh. A treatise on the rules of composing Târîkhs, consisting of five *Fara'*; beginning on fol. 206ᵃ :—

شيرين سخنی لبريز حلاوت که لذتش دم خواندن لب بر لب الخ *

The MS ends with some miscellaneous pieces by Hazîn.
Written in ordinary Ta'lîq.
Dated, fol. 192ᵇ, Shawwâl, A.H. 1249
Scribe : محمد کاظم متخلص به شفا.

---

## No. 1945

foll. 58, lines 13, size 10 × 6½, 8 × 4¼

دیوان منشا

## DÎWÂN-I MANSHÂ

A copy of Manshâ's Dîwân of Gazals arranged in alphabetical order, beginning with the introduction as in No. 1944, fol. 57ᵃ —

عندليب بوستان سخن الخ *

Gazals, beginning as usual, fol 5ᵇ.—

حسن رخت از ابرو کج گشته دوبالا الخ *

Written in ordinary Ta'lîq.
Not dated, 19th century

---

## No. 1946

foll 119, lines 13, size 7¾ × 4½; 6 × 3

دیوان برشته

## DÎWÂN-I BIRISHTAH

A copy of Birishtah's Dîwân. See No. 438.
Gazals, in alphabetical order, beginning on fol. 1ᵇ :—

در کتاب عشق میجستیم بسم الله را الخ *

Wâsûkhts, fol. 98a, beginning:—

دوستان میکشدم الخ *

Mukhammas, fol. 102a; beginning.—

پیر مغان بجز تو فریادرس نداریم الخ *

Mukhammas on Qatil's Gazal, beginning on fol. 101b.—

یار آئینه رخی محو تماشای تو شد الخ *

قصیدۀ بهاریه; beginning on fol. 104b.—

کردست شاخ گل بچمن باغبان قلم الخ *

نامه, beginning on fol 106a —

ای همایون نامه بر ناگ صبا الخ *

Qasîdah, fol. 112a —

کلکم رگ شاخ زعفرانست الخ *

Târîkhs, fol. 117a.

Written in ordinary Ta'lîq

Not dated; 19th century.

A seal, bearing the inscription محمد حسن خان, and dated A.H. 1224, is found on the title-page.

---

## No. 1947

foll 92, lines 10 size $8\frac{1}{4} \times 5$, $5 \times 3$

دیوان راحت

## DÎWÂN-I RÂḤAT

The Dîwân of Râḥat, containing Gazals in alphabetical order.
Beginning —

بتا ز فرقت خود پیر کردۀ ما را
دوتا ز غم قد چون تیر کردۀ ما را

No account of the poet is given in any Tadkirah, and it is difficult to ascertain the period in which he flourished. In two places, foll. 34a and 64b, he refers to the eminent poet Zuhûrî (*d.* A.H. 1025=A.D. 1616) It is, therefore, evident that he flourished after that date.

In the conclusion there are several Tadmîns on the Gazals of Hâfiz The Tadnims, each in the form of a Mukhammas, begin thus on fol. 167a —

دیدہ ام در گلستـــانی کـــز ارم صـــد عار داشت
سبـــزہ در هر گوشـــهٔ چون زمرد (sic) کار داشت
بر سر نخلي که از وی سدرہ در دل خار داشت
بلبلی برگ گل خوشرنگ در منقار داشت
وندران برگ و نوا خوش نالهای زار داشت

Foll. 1–16 (margin). A few Ġazals from the کتاب طیبات of Sa'dî. See No. 91, XV The Ġazals, not arranged in alphabetical order, begin thus.—

اگر تو فارغی از حال دوستان یارا
فراغت از تو میسر نمیشود ما را

corresponding to fol. 135[b], No 91.

The Dîwân of Râḥat is written in fair Nasta'lîq within gold and coloured borders, and the Ġazals of Sa'dî, in Nim-Shikastah.

In several places folios have been left blank.

Not dated, 19th century

---

## No. 1948

foll. 23, lines 15; size $9\frac{1}{2} \times 6\frac{1}{4}$ $6\frac{1}{4} \times 3\frac{3}{4}$

دیوان فرحت

## DÎWÂN-I FARḤAT

A small collection of miscellaneous poems. The poet's *takhallus* Farḥat appears in several places No satisfactory account of the poet is found in any Tadkirah. In a Qaṣîdah on fol. 11[a] he praises Shâh Amîr ud-Dîn, the great-grandfather of the present *Sajjâdah Nashîn* (attendant) of the tomb of Sharaf ud-Dîn Ahmad Munayrî, the celebrated saint of Bihâr.

The preface is torn and damaged in many places and is also incomplete It begins thus —

...... طوطیان شیرین گفتار گلستان معال بنغمهٔ سرائي حمدش الخ *

The preface is followed by a Maṣnawî containing a description of female-beauty.

Gazals in alphabetical order, beginning on fol. 13ᵇ:—

امام مقتدای سلک آسان کرد مشکلها الخ *

Written in ordinary Ta'liq.
Not dated, 19th century.

---

## No. 1949

foll 105, lines 13, size $10 \times 7\frac{1}{4}$, $8 \times 5\frac{1}{2}$

فتحنامهٔ انگریز

# FATḤ NÂMAH-I ANGRÎZ

A poetical account of the Great Mutiny in India in 1857.

Author: Farâsû فراسو.

Beginning —

در نظم سفتم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol 17ᵇ

On fol. 11ᵃ he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol 1ᵇ.

Written in fair Nasta'lîq.

19th century.

---

## No. 1950

foll 28· lines 20, size $8\frac{1}{4} \times 4\frac{3}{4}$ $6 \times 3$

( مثنوي خيالي )

# (MAṢNAWÎ-I KHAYÂLÎ)

A maṣnawî poem on soul and its influence on the human body and mind.

Author: Kewal Kishan, poetically surnamed Khayâlî كيول كشن المتخلص به خيالي

Beginning :—

حمد بیحد واحد خلاق را کردگار انفس و آفاق را

The poet, who gives out his name, fol. 5[a], as کیول کشن, adopts the *takhallus* Khayâlî (foll. 6[a], 7[a]), and says that he belonged to Gujarât. He further adds that he came to Kanchanpûr, where he met Qâdir Ḥusayn Khân, Shâh Fattâḥ and Sa'îd Yâr Khân, all of whom he praises highly.

The Maṣnawî, to which no title is assigned, begins with the praise of God, the Prophet, 'Alî and the great saint Shaykh 'Abd ul-Qâdir Jîlânî, after which the poet eulogises Shâh Zayn ud-Dîn Qâdirî, the spiritual guide of Qâdir Ḥusayn Khân, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary Nasta'lîq.

Not dated, 19th century.

A note at the end says that the MS. once belonged to Gulâm Ḥusayn Khân, son of Qâdir Ḥusayn Khân, that is to say, the son of the poet's patron.

## No. 1951

foll 27, lines 8, size 12 × 6¾, 6¼ × 3½

مثنوي مهري

## MAṢNAWÎ-I MIHRÎ

A poetical description of female beauty in the form of a Masnawî poem.

Author: Mihrî مهري.

Beginning —

ای بت چابک و شیرین حرکات جلوهٔ ناز تو چون اب حیات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مهری appears thus —

روز و شب مهری بی تاب و توان کرده دام خوش نو ورد زبان

This Mihrî, with his original name Sayyid 'Alî, must not be confounded with the well-known poetess Mihrî, who flourished in the reign of Shâh Rukh (see Riyâd ush-Shu'arâ, fol. 378[b], etc.). The entire Maṣnawî, with a meagre account of the poet, is to be found in Nigâristân-i Sukhan, pp. 107–114. See also Majma' un-Nafâ'is, fol. 426[b], Riyâd ush-Shu'arâ, fol. 402[a]; etc.

Written in clear Nasta'lîq on ornamented pages.
Not dated; 19th century.
Scribe: حافظ.

## No. 1952

foll 8; lines 15; size 9×6; 6½×3¼

( مثنوي )

## (MASNAWÎ)

A Maṣnawî poem by an anonymous author, most probably of the 19th century, composed in praise of one Ṭufayl Ullah طفيل الله.

The Maṣnawî is followed by two Qasîdahs, also in praise of the same man.

Beginning:—

بنامي كه سرنامهٔ نامهـــاست    رواجي ازان نام هر نامه راست

Written in ordinary Ta'lîq
Not dated; 19th century.

## No. 1953

foll. 8, lines 15, size 8½×4¾, 5¼×2½

مطلع الانوار

## MAṬLA' UL-ANWÂR

A Qasîdah, entitled Maṭla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Ṣufic tendency.

Author: Tapân طپان.
Beginning:—

روزی بدلم خیال آمد الخ *

The Qasîdah itself begins thus.—

مرا که پا نگدارم درون هیچ حصار    ز شکوهٔ ملک و اختر و زمانه چه کار

The author does not reveal his original name, but gives his *nom de plume* as Ṭapân (see foll. 2ª, 4ᵇ). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qasîdah is written, is

identical with Shaykh Ni'mat Ullah Sarhindî Qâdirî, who was a Khalîfah of Miyânmîr Lâhaurî (*d.* A.H. 1045=A.D. 1635), and who, according to Khazînat ul-Aṣfiyâ, p. 137, died in A.H. 1017=A.D. 1608. The name of Shâh Ni'mat Ullah can be worked out by taking the first letter of each hemistich of the Qaṣîdah (fol. 4ᵃ).

At the end is found a short Qaṣîdah, beginning thus on fol. 7ᵇ :—

از فیض دیدهٔ و دل خود بحر و کان منم

جائی همه عیان و بجائي نهان منم

Written in ordinary Ta'lîq.
Dated A.H. 1209.

(Nos. 1954–1968)

foll. 313, lines (centre col.) 14; margl col. 28; size $6\frac{1}{2}\times3\frac{1}{2}$; $5\frac{1}{2}\times2\frac{1}{2}$

A very interesting collection of selections from the Dîwâns and Masnawî poems of several eminent poets.

I. foll. 1ᵇ–51ᵇ

## No. 1954

## ديوان وحشي

## DÎWÂN-I WAḤSHÎ

The Dîwân of Kamâl ud-Dîn Wahshî of Bâfiq. See Nos. 245–248.

This copy, consisting of Gazals in alphabetical order, begins thus like No. 248 :—

از گاه کهربا نگریزد ز بخت ما الخ *

II. foll. 52ᵃ–72ᵃ

## No. 1955

## ديوان نادم

## DÎWÂN-I NÂDIM

Extracts from the Gazals of Nâdim, arranged in alphabetical order.

Beginning:—

تا باغ از رخ تو شناسد شمیم را پیوند کرده است نزهت نسیم را

Nâdim Gîlânî was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Nazîrî. He was held in high estimation by Hâjî Muhammad Jân Qudsî, who, it is said, purchased a verse of the poet for one *ashrafî*. According to the author of the Natâ'ij ul-Afkâr, p. 431, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Safî. He died in the middle of the eleventh century A.H. See Âtashkadah, p 222, Majma' un-Nafâ'is, vol. ii, fol. 473[b]; Tâhir Nasrâbâdî, fol. 139[a], etc, etc.

III. foll 72[b]-194[a]

## No. 1956

## دیوان امید

## DÎWÂN-I UMÎD

The Dîwân of Qizilbâsh Khân Umîd, containing his Gazals arranged in alphabetical order. See Nos. 396-397.

Beginning:—

سراسر همچون مهر و ماه گردیدیم دنیا را الخ *

The Dîwân ends with a few Rubâ'is, beginning —

در حسر شفیع ما نبی الله است الخ *

IV. foll. 194[b]-209[a]

## No. 1957

## منثورات فطرت

## MANSÛRÂT-I FITRAT

The prose writings of Mûsawî Khân Fitrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhallus* Fitrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his Dîwân. See Nos 355-356.

Beginning:—

سبحان الله هرچند که دیدهٔ قلم را از مکحلهٔ دوات سرمهٔ سلیمانی میکشم الخ *

These pieces of prose writing consist of the poet's preface to his Dîwân (see fol. 1ᵇ, No. 355), and some letters, the first of which is headed (fol. 202ᵃ) عرضه داشت که بجهت عالمگیر نوشته آمد.

The second (fol. 202ᵇ), is addressed to a friend whose name is not mentioned. The third and the fourth are not headed. The fifth (fol. 205ᵃ) is: بجهت عبد اللطیف خان مرحوم نوشته. The last three are also not headed.

V foll. 209ᵇ–222ᵇ

## No. 1958

## قصاید فطرت

## QAṢÂ'ID-I FIṬRAT

The Qasîdahs of the same Mûsawî Khân Fitrat.

Beginning as in No. 355.—

شبها ز سوز نالهٔ زارم عجب مدار الخ *

VI. foll. 223ᵃ–285ᵃ

## No. 1959

## دیوان فطرت

## DÎWÂN-I FIṬRAT

The Dîwân of Mûsawî Khân Fitrat, consisting of Ġazals in alphabetical order, with a Mukhammas, two Târîkhs, a Rubâ'î and a Fard at the end.

Beginning of the Ġazals:—

جفونم گوش شهرت شد الخ *

VII foll. 285ᵇ–291ᵇ

## No. 1960

## دیوان اسحاق

## DÎWÂN-I ISḤÂQ

Selections from the Dîwân of Hakîm Jamâl ud-Dîn Abû Isḥâq Hallâj of Shîrâz, commonly called Abû Isḥâq ul-At'imah (the poet of

foods) with the *takhallus* Bushaq (a contraction of Abû Isḥâq): حکیم جمال الدین ابو اسحاق المعروف به ابو اسحاق الاطعمه المتخلص به بسحق. He was a native of Shîrâz, and enjoyed the favour of Tîmûr's grandson Iskandar bin 'Umar Shaykh Mirzâ, who governed Fârs and Iṣfahân, A.H. 812–817=A.D. 1409–1415, was blinded by his uncle Shâh Rukh on the 2nd of Jumâdâ I, A.H. 817=A.D. 1414, and died the following year Abû Ishâq's poems, consisting of Gazals, Rubâ'is and Maṣnawis, describe various products of the culinary art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as Azraqî wrote the Alfîyah Shalfîyah to restore the sexual power of his royal patron Tugân Shâh.

According to Tabaqât-i Shâh Jahânî, Rieu ii, p 634, Abû Ishâq died in A.H. 819=A D 1416. Mir'ât ul-'Âlam, followed by Natâ'ij ul-Afkar, p. 19, and some others, gives the date of the poet's death A.H. 827=A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under Târtâr Dominion, pp. 344–351. See also Rieu ii, p. 634 (where the poet's کنز الاشتها is mentioned), Daulat Shâh, pp 366–371, Hâj. Khal., vol. v, p. 248, Flügel, vol. i, p. 415, etc.

The present selection begins with a parody on a Gazal of Ḥâfiz.—

به بدسم چون خراساني گداري صحن يعما را
بدوي مليه اش بخشم سمرقند و بخارا را

The Gazals are followed by a Masnawî that the poet wrote, according to Daulat Shâh, in imitation of Sa'dî, beginning on fol. 287ᵇ:—

بر کنار سفرهٔ صاحبدلی الخ *

Some detached verses (Fards) are found at the end.

VIII. foll. 292ᵃ–313ᵇ

## No. 1961

## دیوان شاهي

## DÎWÂN-I SHÂHÎ

The Dîwân of Âqâ Malik Shâhî, consisting of Gazals in alphabetical order with two Qit'ahs and two Rubâ'is at the end. See Nos. 173–176.

Beginning:—

ای نقش بسته نام خطت الخ *

IX. (margl. col.) foll. 2ᵃ–80ᵇ

## No. 1962

## ليلى و مجنون

# LAYLÂ WA MAJNÛN

Loves of Laylâ and Majnûn, by Maktabî Shîrazî. No satisfactory account of the poet is given in any Tadkirah. Some say that he wrote a Khamsah in imitation of Nizâmî. His Laylâ wa Majnûn (the present poem) is highly spoken of by almost all his biographers excepting Sâm Mirzâ, who in his Tuhfah-i Sâmî, fol. 132ᵇ, does not even mention the poem. Khwushgû in his Safînah. (Ethé, Bodl. Lib. Cat. Col. 212) says that Maktabî was a contemporary of Jâmî. In the conclusion of his Laylâ wa Majnûn fol. 80ᵃ, Maktabî says that he composed it in A.H. 895=A.D. 1489, for which he gives the following chronogram —

چون مکتبی این کتاب بکشود    تاریخ کتـــاب مکتبی بود

The words کتاب مکتبي=895.

He further adds that the poem consists of 2,160 verses.

Beginning of the poem —

ای بـــر احدیت ز آغاز    خلـــق ازل و ابد هم‌آواز

For Maktabî's life, see Riyâd ush-Shu'arâ, fol. 378ᵇ; Majma' un-Nafâ'is ii, fol. 415ᵃ, Makhzan ul-Garâ'ib ii, p. 800 Âtash Kadah, p. 392, Taqî Auhadî ii, fol. 692ᵃ, Nigâristân-i Sukhan, p 101; etc., etc.

X (margl. col) foll. 81ᵃ–118ᵇ

## No. 1963

## دیوان شریف

# DÎWÂN-I SHARÎF

The Dîwân of Sharîf Tabrîzî, consisting of Gazals arranged alphabetically. See No. 233.

Beginning:—

سوي بتان ببوي تو دل میکشد مرا
هر سو بجست و جوی تو دل میکشد مرا

The first Gazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'î.

XI. (margl. col.) foll. 118b–158b

## No. 1964

## ديوان ميلي

## DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muhammad Qulî Maylî See No 243.

Beginning with Gazals in alphabetical order :—

در جهـــان دار منـــا آوردهٔ گر خویش را
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs

XII (margl col ) foll 159a–209b

## No. 1965

## ديوان نسبتي

## DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318–319.

Beginning as in No. 318 —

در زلزله آوردهٔ از ناز زمین را الخ *

It ends with some Fards the last of which is :—

دلبر و شوخ و شنگ و شیرین لب همه هستی دگر چه میخواهی

XIII. (margl. col ) foll. 210a–223b

## No. 1966

## ديوان مظهر

## DÎWÂN-I MAẒHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn Habîb Ullah, and poetically surnamed Mazhar, traced his descent from

'Alî, the fourth Caliph. One of his ancestors, Amîr Kamâl ud-Dîn of Ṭâ'if, went to Turkistân and served some of the rulers of that place, with distinction. At the time of Humâyûn's return from Persia two of Kamâl ud-Dîn's descendants, Amîr Majnûn and Amîr Bâbâ, accompanied that monarch to India and secured high offices under the Timurides Mazhar's father Mirzâ Jân was a respectable officer under Aurangzîb, but he resigned the service and settled at Akbarâbâd. Mazhar was born in the vicinity of Mâlwah, early Friday morning, 11th of Ramadân, A H. 1110=A.D. 1698. He was brought up and educated at Akbarâbâd and Shâhjahanâbâd He received the robe of succession from Sayyid Nûr (Rieu i, p 363 has Mîr) Muhammad Badâ'ûnî. He is the founder of a branch of the Naqshbandî order, called after him Shamsîyah Mazharîyah, and he enjoys the reputation of having been a Sûfic poet of great eminence. He was equally well versed both in Persian and Hindî poetry. He died of a pistol shot on the 10th of Muharram A.H. 1195=A D 1780. See Nashtar-i 'Ishq, p 1653; Gul-i Ra'nâ, fol. 225b; Natâ'ij ul-Afkâr, p. 406, Safînah-i Khwushgû (No 690) fol. 187b, Khazînat ul-Asfiyâ, pp. 644-647, etc. A work, entitled بشارات مظهریه, and devoted to the life of the author, is noticed in Rieu i, p. 363.

Beginning.—

آبی نزد بروی گران خواب بخت ما
با آنکه گریه داد بسیلاب رخت ما

XIV. (margl col) foll 224a-235b

## No. 1967

## دیوان راقم

# DÎWÂN-I RÂQIM

The Dîwân of Mîr Sa'd ud-Dîn Muhammad, with the *takhallus* Râqim. See No. 1904.

The present copy is only a selection from the poet's Dîwân, and consists of short Gazals, arranged alphabetically.

Beginning:—

چنان جوش محبت گرم دارد آشنائي را
که گر صد سال دور افتم نمی فهمم جدائي را

XV (margl col.) foll. 236ᵃ–306ᵃ

## No. 1968

## ليلى و مجنون

## LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifî. See No. 222

Beginning:—

این نامه که خامه کرد بنیاد الخ *

Written in small Nasta'lîq.

Not dated, 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid Khwurshîd Nawwâb is found on the title-page:—

اس کتاب کو وقف کیا میں سید خورشید نواب نه کتبخانه خان بهادر مولوی خدا بخش خان صاحب سی - آئی - ( ای ) *

(Nos. 1969–1973)

fol. 232; lines 12, size $6\frac{1}{2}\times4\frac{1}{2}$, $5\times3$

A collection of Rubâ'îs and Muqatta'ât by different poets:

I. foll 2ᵇ–57ᵃ

## No. 1969

## رباعیات ابو سعید

## RUBÂ'IYÂT-I ABÛ SA'ÎD

A collection of Rubâ'îs ascribed to the authorship of the celebrated saint Abû Sa'îd Fadl Ullah bin Abul Khayr ابو سعید فضل الله بن ابو الخیر, of Khurâsân, who, according to Nafahât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Hâj. Khal vol. iv, p. 62; Browne, Lit. Hist, ii, pp. 261–269; Ethé, Die Rubâ'îs des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil-philolog, Cl. 1875, pp. 145–168, and 1878, pp. 38–70; Rieu ii, p. 378; etc. A work dealing with Abû Sa'îd's life and entitled اسرار التوحيد في مقامات الشيخ ابي سعيد, is described in Mehren, Copenhagen Catalogue, p. 8.

The ascription of the authorship of these Rubâ'is to Abû Sa'îd has been the subject of a controversy. See A.S.B. Cat. No. 426.

The Rubâ'îs, arranged alphabetically, begin thus:—

ای کرده غمت غارت هوش دل ما
درد تو شده خـــانه فروش دل ما

II. foll. 57ᵃ–59ᵃ

## No. 1970

رباعيات سحابي

## RUBÂ'IYÂT-I SAḤÂBÎ

A very small collection of Sahâbî's Rubâ'îs. See No. 267.

The Rubâ'îs, arranged in alphabetical order, begin like No. 267:—

المنت لله که بانعام خدا الخ *

III. foll. 59ᵇ–105ᵇ

## No. 1971

رباعيات خيام

## RUBÂ'IYAT-I KHAYYÂM

A collection of 366 Rubâ'îs of 'Umar Khayyâm, in loose alphabetical order. See No. 16.

Beginning:—

ای واقف اسرار ضمیر همه کس الخ *

IV. foll. 105ᵇ–135ᵃ

## No. 1972

مقطعات ابن يمين

## MUQAṬṬA'ÂT-I IBN-I YAMÎN

The Qiṭ'ahs of Ibn-i Yamîn. See Nos. 137–139.

Beginning:—

مکن شادي اگر دنيا بکام است الخ *

V. foll 136[a]–231[b]

## No. 1973

## رباعيات سحابي

## RUBÂ'ÎYÂT-I SAHÂBÎ

A larger collection of Sahâbî's Rubâ'îs without alphabetical order. See No. 1970

Beginning.—

زاهد همه خویش را زیان دیده و سود الخ *

Written in ordinary Nasta'lîq.

Dated 21 Dul-qa'd, A H. 1139, the 9th regnal year of Muhammad Shâh.

Scribe. جمال الدين.

---

(Nos 1974–1980)

fol. 140, size $7\frac{1}{4} \times 3\frac{3}{4}$, $5\frac{1}{4} \times 2$

## آئنهٔ جهان نما

## Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions both prose and poetical, by various authors

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

این جنگ که گنج پر معانیست نی جنگ کتاب آسمانیست

The principal contents are -

I. foll. 2[a]-3[b]

## No. 1974

## حكايت خر تازي

## HIKÂYAT-I KHAR-I TÂZÎ

The story of the Ass, by Muhammad Qulî Salîm Tihrânî (*d.* A.H. 1057=A D. 1647). See No. 311, fol. 41[a].

Beginning —

ساده دلی را ز پی راه دور الخ *

II. foll. $3^b$–$8^b$

No. 1975

قضا و قدر

## QAḌÂ WA QADR

"Fate and Destiny," by the same Salîm. See No. 311-I.

Beginning:—

شنيدم روزي از خون‌نامه نوشي الخ *

III. foll. $8^b$-$20^b$

No. 1976

سوز و گداز

## SŪZ WA GUDÂZ

"The Burning and Consuming", by Nau'î Khabûshânî (*d.* A.H. 1019=A D 1610). See No. 1098, fol. 553$^a$.

Beginning —

الهي خنده ام را نالگي ده الخ *

IV foll. $23^a$–$23^b$, $28^a$–$32^b$

No. 1977

رباعيات خيام

## RUBÂ'IYÂT-I KHAYYÂM

A collection of Khayyâm's Rubâ'îs. See No. 16.

Beginning —

اي باد صبا دلم چو بوی تو گرفت الخ *

The Rubâ'îs of Khayyâm are followed by some Maṣnawîs. Gazals, Tarkîb-bands, etc, by several authors.

V. foll. $50^b$–$59^b$

No. 1978

حسن و عشق

## ḤUSN WA 'ISHQ

Also styled Munâkahat-i Ḥusn wa 'Ishq, or the 'Wedding of Beauty and Love', by Ni'mat Khân 'Âlî See No. 371 (fol. 336$^a$).

Beginning :—

حدیث عشق شد زیب بیانم الخ *

Fol. 59ᵇ. Ni'mat Khân's letter to Mirzâ Mubârak Ullah Wâdih. See No. 878-IV.

Fol. 64ᵇ Mirzâ Mu'izz Mûsawî Khân's preface to his Bayâd. This piece is not indicated by any heading, but it agrees with Mûsawî Khân's preface, No. 1098-III.

Fol. 70ᵇ A prose piece by Nasîrâ-i Hamadânî, likewise without a heading, but agreeing with No 1098-XIX.

Fol. 71ᵃ. Mûsawî Khân's letter, written from Bihâr, to Mirzâ 'Abd ul-Latîf, beginning :—

میرزا صاحب صاحب پرستان و فرمادفرمای اقلیم دل دوستان الخ *

There are also several other letters by 'Abd ul-Latîf and Mûsawî Khân, foll. 71ᵇ-73ᵇ.

VI. foll. 80ᵇ-85

## No. 1979

## معراج الخیال

# MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alî Ridâ Tajallî (*d.* A.H. 1088 = 1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qasîdahs, mostly in praise of 'Alî, foll. 86ᵃ-99ᵃ.

Foll. 99ᵇ-100ᵇ. Several Târîkhs relating to the following events :—

Birth of Jahângîr, his accession, his death; Akbar's accession; his death, Humâyûn's birth, his death, Bâbur's birth, his death; Shâh Jahân's birth, his accession, conquest of Daulatâbâd; birth of Aurangzîb Sa'dî's death, death of Hâfiz.

Foll. 100ᵇ-103ᵇ A Qasîdah by Tâlib Âmulî; beginning :—

صبا رفتار پیکی در طلوع صبح نورانی *

The above is followed by Gazals of several poets.

VII. foll. $108^b$–$125^b$

## No. 1980

قضا و قدر

# QADÂ WA QADR

A Maṣnawî by Mullâ Muhammad Sa'îd Ashraf.

Beginning:—

شنیدم روزی از روشن روانی الخ *

Muḥammad Sa'îd Ashraf, son of Muhammad Sâliḥ Mâzandarânî, came to India during the reign of Aurangzîb, and attached himself to the services of Zîb un-Nisâ, who, it is said, used to get her poems corrected by him. See Makhzan ul-Garâ'ib, p 58.

The above is followed by some Qasîdahs of Shâh Ṭâhir Dakanî (foll $126^a$–$128^a$) and Tâlib Kalîm (foll $128^b$-$129^a$), ending with some Mukhammasât (foll. $130^b$–$133^b$).

At the end is found Ni'mat Khân's satire on physicians. See No. 878–III

Written in beautiful minute Nîm-Shikastah on gold sprinkled paper within gold borders.

Dated A.H. 1125

The name of the scribe علی اکبر متخلص به سعد, appears in several places.

---

(Nos 1981–1986)

foll. 252, size $12\frac{1}{4} \times 7$, $8\frac{1}{4} \times 5$

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers.

I. foll. $1^b$–$4^a$

## No. 1981

روشنائی نامه

# RAUSHNÂ'Î NÂMAH

A Maṣnawî poem.

Author: Nâṣir-i Khusrau ناصر خسرو.

Beginning :—

بـــنـــام کـــردگار پـــاک داور
که هست از فکر [ و ] و هم و عقل برتر

The author, with his full name Abû Mu'în ud-Dîn Nâsir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معین الدین ناصر خسرو القبادیانی المروزی, is no other than the celebrated poet, traveller and Ismâ'ilî Missionary, Nâsir-i Khusrau, who adopted the poetical *nom de plume* Ḥujjat.

Dr. Rieu (Persian Cat pp 741–742), Fagnan (Z.D M.G. vol. xxxiv, 1880, pp. 643–674 and Journal Asiatique, sér vii, vol. 13, 1879, pp. 164–168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâsir-i Khusraus, both having the *Kunyah* Abû Mu'în, one the poet, philosopher and magician, the other the traveller For a very learned discussion on this disputed theory I must refer to Prof Browne's Lit Hist vol. ii, pp 218–245. By his indefatigable researches he has discredited this theory.

Nâsir-i Khusrau was born in Qubâdiyân, near Balkh, A.H 394 = A D 1004, and died, according to Ethé, Ind. Office Lib Cat. No. 903, in Yumgân, A.H 481 = A D 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his Safar Nâmah, lasted seven years, A H 437–444 = A D. 1045–1052

Other works of the poet are (1) the Safar Nâmah سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881 See also A R. Fuller in J R.A S., 1872, pp 142 164, and Guy Le Strange, Nâṣir-i Khusrau, Diary of a Journey through Syria and Palestine, London, Palest Pilgrim's Text Society, 1888). (2) The Dîwân (copies of the Dîwân are noticed in Sprenger, Oude Cat. p 428, G Flugel i, p. 496; W. Pertsch, Berlin Cat p. 741 Ind. Office Lib. Cat. 903 A lithographed edition of the Dîwân appeared in Tabrîz, A.H. 1280) (3) The Sa'âdat Nâmah سعادت نامه (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674. (4) The Zâd ul-Musâfirîn (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work Other works ascribed to Nâsir-i Khusrau are اکسیر اعظم - المستوفی - دلیل المتحیرین - وجه الدین - قانون اعظم - کنز الحقائق. A commentary on the Qurân, stated to have been composed for the 'heretics' of the Ismâ'ilî Sect, a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to Nâsir-i Khusrau. See

Browne, Lit. Hist. *loc. cit.* The poet's *takhallus* Hujjat occurs in the following verse of the poem, fol. 1b :—

در آ ای حجت زیبا سخن گوی
که بردی از خلایق در سخن گوی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind. Office Lib. copy No. 904, A.H. 323=A.D. 935. Other dates, found in other copies, are A.H. 420=A.D. 1029 and A.H. 343=A.D 954. All these dates are incorrect, and the correct date, as conjectured by Ethé, seems to be A.H. 440 or 441=A.D. 1048–1050, See Zeitschrift der D.M.G , vol. 34, p. 638.

The poem has been edited with German metrical translation by Ethé, in the Z.D M.G , vol. 33, 1879, pp 645–665, and vol. 34, 1880, pp 428–464 and 617–642 Other copies of the work are in Gotha (W. Pertsch, p 13), Leyden (Cat Codd. Or. Lugd. Bat ii, p. 107), Paris (No. 781, A. du suppl.) and Ind. Office (Ethé, No. 904).

II. foll. 4a–7b

## No. 1982

هفت وادی

## HAFT WÂDÎ

'Attâr's Masnawî, entitled Haft Wâdî. See No. 46-X.
Beginning :—

حمد پاک از جان پاک آن پاک را الخ *

The poem is wrongly styled here اختیارات حضرت میر قدس سره.

III. foll. 8a–10a

## No. 1983

منهاج العارفین

## MANHÂJ UL-'ÂRIFÎN

A Şûfic tract in prose.

Beginning.—

حمد بیحد و ثنای بیعد مر آفریدگاریرا که سینهٔ عاروان مخزن اسرار خود ساخت الخ *

IV foll. 8b–10b

## No. 1984

## مونس الفقرا

## MÛNIS UL-FUQARÂ

Another Sûfic tract, ascribed in the heading to Amîr Hamadânî.
Beginning.—

شکر و سپاس و حمد بیقیاس مر پادشاهی را الخ *

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîṣ and the sayings of Imâm Ja'far and several ancient saints The treatise consists of forty short *Fasl*.

V. foll. 11a–17b

## No. 1985

## انیس العارفین

## ANÎS UL-'ÂRIFÎN

A slightly defective copy of a Sûfic Maṣnawî.

The poem is defective at the beginning, and opens abruptly thus.—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol 12a the poet calls himself Qâsim قاسم. A Sûfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maṣnawî is the same Anîs ul-'Ârifîn of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flugel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101, St. Petersburg Cat. p. 389.

VI. foll. 18ᵃ–48ᵃ

A history of the prophets, from Âdam to Joseph, extracted from other works.

Beginning —

صاحب لطایف المعارف آورده که چون پیکر مبارک آدم از ادیم ارض الخ *

VII. foll. 49ᵃ–76ᵇ

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhân and ending with Abû Ja'far bin Aḥmad bin Hamdân bin 'Alî bin Sinân.

Beginning:—

کنیت وی ابو محمد ابن ابی نصر الخ *

VIII. foll. 77ᵃ–82ᵇ

A collection of anecdotes relating to the Imâms.

IX. foll. 83ᵃ–98ᵇ

## No. 1986

## احوال حکما

# AḤWAL-I ḤUKAMA

Biographical notices and sayings of ancient philosophers. ادریس - صاب - اسقلنیوس and سولون, on fol. 83ᵃ.

وسدا عورش, fol 83ᵇ.

القمان, fol 84ᵃ.

سقراطیس, fol. 85ᵃ.

ذنو حادس الکلبی, fol. 87ᵇ

افلاطون, fol 88ᵃ.

ارسطا طالیس, fol 89ᵃ.

بقراط, fol. 90ᵃ.

او میرس الشاعر, fol. 91ᵃ.

ریتون بن طالوطا عورس, fol. 91ᵃ.

بطلیموس, fol. 91ᵃ.

باسیلیوس, fol. 91ᵇ.

جالینوس, fol. 92[a].

ثالیس ملطی, fol. 94[a].

انکسا غورس, fol. 94[a].

انکسانس, fol 94[a].

دیمقراطیس, fol. 94[a].

افلیوس صوری, fol. 94[b].

ثاو فرسطیس, fol. 94[b].

انباذ قلس, fol. 94[b].

بوذرجمهر, fol. 95[b].

ابو علی سینا, fol 97[a].

شیخ سهاب الدین سهروردی مقتول, fol. 97[b].

ابن سمعس, fol. 97[b].

ابو نصر محمد بن محمد الترک, fol. 98[a].

The above is followed by some anecdotes relating to some prophets and saints, etc

X. foll. 105–144[b]

History of the Prophet and the four early Khalîfahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Sahâbîs and other eminent persons

XI. foll. 161[b]–164[a]

A short mystical tract, by an anonymous author.

Beginning.—

الحمد لله رب العالمین .......... ما چار برادر بودیم از ده دیه الخ *

The text is followed by interlinear notes and annotations due to 'Abd ul-Wâhid Ibrâhim Bilgrâmî.

XII. foll. 167[a]–168[b]

Select verses from the Masnawî of Jalâl ud-Dîn Rûmî, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Fath Khân فتح خان.

Beginning :—

سپاس بیقیاس و ستایش افزون از حوصلهٔ گنجایش شایان خداوندیست الخ *

In the preface, the author says that while engaged in studying the works of Sûfis he came across the following verses of Maulânâ Rûmî.

پس بد مطلق نباشد در جهان
بد به نسبت باشد این را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Masnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII. foll. 169ª–245ª

A vast collection of poems, from the works of Sanâ'î, Sa'dî, 'Abd ul-Wâsi' Jabalî, Qatrân, Mukhtârî, Khâqânî, Khusrau, Sanâ'î, Salmân, Nizâmî, 'Urfî, Mu'izzî 'Attâr, Âsafî, 'Ubayd, Jâmî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî, Hâfiz, Faydî, Ahlî, etc., etc.

Foll. 196ª–233ᵇ, contain Gazals of the same metre and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol. 209. Folios have been misplaced in several other places Foll. 235ª–237ª, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets —

Sayyid Ni'mat Ullah Kuhistânî, fol 238ª, Qâsim Anwâr, fol. 239ª, Kâtibî, fol 239ª, Âdarî, fol 239ᵇ, Firdausî, fol. 239ᵇ, Salmân Sâwajî, fol. 244ª, Amîr Mu'izzî, fol 247ª.

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'lîq.

Not dated, 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muhammad Safdar 'Alî Khân Bahâdur.

The title-page contains two illegible seals.

---

(Nos. 1987–1990)

foll 146, lines 13–15; size $8 \times 5\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$

Selections from the poetical works of four modern poets, all of them panegyrists to Fath 'Alî Shâh, king of Persia (A.H. 1212–1250=

حالینوس, fol. 92ª.

ثالیس ملطی, fol. 94ª

انکسا غورس, fol. 94ª.

انکسامس, fol 94ª.

دیمقراطیس, fol 94ª

افلیوس صوری, fol. 94ᵇ.

ثاو فرسطس, fol. 94ᵇ

ابباذ قلس, fol. 94ᵇ.

بوذرجمهر, fol 95ᵇ.

ابو علي سینا, fol 97ª.

شیخ شهاب الدین سهروردی مقتول, fol. 97ᵇ.

ابن سبعین, fol. 97ᵇ

ابو نصر محمد بن محمد الترک, fol. 98ª.

The above is followed by some anecdotes relating to some prophets and saints, etc

X. foll. 105–144ᵇ

History of the Prophet and the four early Khalîfahs being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Ṣaḥâbîs and other eminent persons

XI. foll. 161ᵇ–164ª

A short mystical tract, by an anonymous author.

Beginning:—

الحمد لله رب العالمین .......... ما چار برادر بودیم از نه دیه الخ *

The text is followed by interlinear notes and annotations due to 'Abd ul-Wâhid Ibrâhim Bilgrâmî.

XII. foll. 167ª–168ᵇ

Select verses from the Masnawî of Jalâl ud-Dîn Rûmî, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Fath Khân فتح خان.

Beginning :—

سپاس بقیاس و ستایش افزون از حوصلهٔ گنجایش شایان
خداوندیست الخ *

In the preface, the author says that while engaged in studying the works of Sûfis he came across the following verses of Maulânâ Rûmî.

پس بد مطلق نباشد در جهان
بد به نسبت باشد این را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII. foll. 169ª–245ª

A vast collection of poems, from the works of Sanâ'î, Sa'dî, 'Abd ul-Wâsi Jabalî, Qatrân, Mukhtârî, Khâqânî, Khusrau, Ṣanâ'î, Salmân, Nizâmî, 'Urfî, Mu'izzî 'Attâr, Âsafî, 'Ubayd, Jâmî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî. Hâfiz, Faydî, Ahlî, etc., etc.

Foll. 196ª–233ª, contain Gazals of the same metre and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol. 209. Folios have been misplaced in several other places Foll. 235ª–237ª, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets —

Sayyid Ni'mat Ullah Kuhistânî, fol 238ª, Qâsim Anwâr, fol 239ᵃ, Kâtibî, fol. 239ª, Âdarî, fol. 239ᵇ, Firdausî, fol. 239ᵇ, Salmân Sâwajî, fol. 244ª, Amîr Mu'izzî, fol. 247ª

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'lîq.

Not dated ; 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muhammad Safdar 'Alî Khân Bahâdur.

The title-page contains two illegible seals.

---

(Nos. 1987–1990)

foll. 146, lines 13–15 ; size 8 × 5¾ ; 6¼ × 3¼

Selections from the poetical works of four modern poets, all of them panegyrists to Fatḥ 'Alî Shâh, king of Persia (A.H. 1212–1250=

A.D. 1797–1834) and contemporaries of the author of the well-known biographical work Majma' ul-Fuṣaḥâ.

I foll. 1ª–45

## No. 1987

## دیوان عندلیب

## DÎWÂN-I 'ANDALÎB

Selections from the Dîwân of 'Andalib 'Andalîb of Kâshân, with his original name Muhammad Husayn Khân, محمد حسین خان المتخلص به عندلیب کاشانی, was the son of Fatḥ 'Alî Shâh's court poet Fath 'Alî Khân Ṣabâ (see No 1989) After his father's death 'Andalîb succeeded him as poet-laureate and enjoyed similar favours from the king and his successor The author of the Majma' ul-Fusahâ, vol. ii, p 352, speaks of the poet in the present tense.

Beginning with Tarkîb-bands —

عید است و اورنگ ملک از چهر شه فر یافته

وبی که گردنده فلک از مهر خاور یافته

Qaṣîdahs; beginning on fol. 30ª ·—

سپیده دم دوکانی را چو سر بازیدم از بستر الخ *

II foll. 46ª–61ᵇ

## No. 1988

## دیوان نصرت

## DÎWÂN-I NUSRAT

Nuṣrat, with his original name Sultân Ḥusayn and better known as Sultân Beg, was the son of Panâh Beg He belonged to the Tâlish tribe, and was brought up and educated at Ṭihrân. He was a favourite of the Amîr Muhammad Qâsim Khân, and through his influence secured a high position in the Imperial Court The author of the Majma' ul-Fusaḥâ, vol. ii, p 522, says that at the time of his writing his Tadkirah (Majma' ul-Fusahâ) he could not get hold of the poet's Dîwân to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nuṣrat sent his poems, but unfortunately they were lost.

The Dîwân is preceded by a short biographical account of the poet; it begins thus:—

از اکابرزادگان طائفهٔ طالش اسمش سلطان حسین الخ *

Beginning of the Dîwân:—

صبح نوروز است و زیور گشت نو خرگاه را
عید سلطان همایون باد شاهنشاه را

III. foll. 62ª–129ᵇ

## No. 1989

## دیوان صبا

## DÎWÂN-I ṢABÂ

Selections from the poetical works of Ṣabâ. Ṣabâ, with his full name Fatḥ 'Alî Khân, of Kâshân was an excellent poet of the later period He enjoyed high distinctions during the reign of Fath 'Alî Shâh who honoured him with the title of Malik ush-Shu'arâ The author of the Majma ul-Fuṣahâ, vol. ii, p 267, speaks very highly of Ṣabâ, and fixes his death in A H 1238=A D 1822. The same author says that Ṣabâ's Dîwân of Qaṣîdahs consists of ten thousand to fifteen thousand verses, and that he left several Maṣnawîs such as شهنشاه نامه - خداوند نامه - عبرت نامه and گلشن نامه.

Beginning with an introduction:—

هو الاستاد علی الاطلاق بدر العراق و شمس الافاق الخ *

Contents:—

(1) شهنشاه نامه Shahinshâh Nâmah. A poetical account of the exploits of Fath 'Alî Shâh, written in imitation of Firdausî's Shâh Nâmah, beginning.—

بنام خداوند بینش نگار الخ *

(2) عبرت نامه 'Ibrat Nâmah. A Maṣnawî poem in the style of Laylâ Majnûn, beginning on fol. 108ª:—

دیباچهٔ این خجسته دیبا الخ *

(3) Qasîdahs beginning on fol. 122ª.—

دو آفتاب کزان تازه شد زمین و زمان

یکی بکاخ حمل شد یکی بگاه کیان

١٨ foll. 131ᵇ–146ª

## No. 1990

دیوان مصور

# DÎWÂN-I MUṢAWWIR

The poet is most probably identical with Muṣawwir of Mashhad, whose original name was Hâjî 'Alî Qulî bin Hâjî Riḍâ Qulî, and who, according to Majma' ul-Fuṣaḥâ, vol II, p. 456, was born at Tihrân, A H 1227=A.D 1812, but received his training in poetry and painting at Mashhad.

Beginning with a Tarji'band —

ز رزم روسیان دارای ناهنگ *

Gazals, beginning on fol. 134ᵇ —

ساقی بیار شیشه و جام شراب را الخ *

Another long Tarji band beginning on fol 139ᵇ.—

ساقی قدحی که نو بهار است الخ *

Written in different hands

Not dated, 19th century

(Nos 1991–1992)

foll 131, lines 9–13, size $7\frac{1}{2}\times4\frac{1}{2}$ $5\frac{1}{2}\times3\frac{1}{2}$

A collection of two poetical works by two different authors.

I foll. 1ᵇ–69ª

## No. 1991

بشارت الامامت

# BASHÂRAT UL-IMÂMAT

A poetical account of the life and deeds of the author's ancestors

Author: Ġulâm Ḥusayn Tabâṭabâ'î غلام حسين طباطبائي.

Beginning:—

حمد و ثنای حضرت آفریدگار جلت عظمته را چارهٔ نیست بجز
قرار الخ *

The author has already been mentioned in connection with hi well-known history سير المتاخرين. See No. 582.

The work deals for the most part with the miracles and super natural events connected with the life of the author's ancestor Sayyi Fayḍ Ullah Ṭabâṭabâ'î and the author's grandfather Sayyid 'Alîr Ullah

The poem, to which the author assigns the title بشارت الامامة begins thus on fol. $4^a$ :—

بنام خدائیکه جان آفرید
زمین آفرید و زمان آفرید

The fly-leaf at the beginning contains a short biographica account of the author by Sayyid 'Alî Muḥammad Shâd (the well known Urdû poet of Patna) written in his own hand.

The colophon, dated Patna, 10 Rabî' II, A.H. 1277, says that th scribe فرحت حسين نقوى copied this tract by order of Nawwâb Sayyi Vilâyat 'Alî Khân

II foll $70^a$–130

## No. 1992

## ديوان وفا

# DÎWÂN-I WAFÂ

Several poets with the *takhallus* Wafâ are noticed in th Tadkirahs, but the present one seems not to be one of them.

The Dîwan begins with a Masnawî consisting of some mora anecdotes It begins thus.—

حمد دادار دو عالم آرای
چون کند خامه چسان مدح سرای

Tarjî'band, on fol. $93^a$; beginning:—

ساجدان ز مخبر صادق روایتست الخ *

Ġazals in alphabetical order, beginning on fol. 95ᵇ:—

آراست نور حسن تو بزم ظهور را الخ *

Rubâ'îs, beginning on fol 129ᵃ —

ای قابل توبه غافر ذنب عصاة الخ *

Written in fair Nasta'lîq.

Not dated, 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found in several places.

## ANTHOLOGY.

### No. 1993

foll 279, lines 14, size $9\frac{1}{4} \times 6\frac{1}{2}$ $5\frac{1}{4} \times 3\frac{1}{4}$

تحفة الحبيب

## TUḤFAT UL-ḤABÎB

An exceedingly valuable and most beautifully written copy of Fakhrî's interesting anthology, entitled Tuhfat ul-Ḥabîb See No. 1101.

Beginning.—

ای نام تو دیباچهٔ مجموعهٔ راز الخ *

The Ġazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed Several Gazals, found in No 1101, are wanting here and all the Turkish Ġazals, found at the beginning of No 1101, are omitted here.

Written in beautiful Nasta'lîq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS is water-stained

Not dated, 17th century.

### No. 1994

foll 122, lines 14, size $7\frac{1}{4} \times 4$, $4 \times 2\frac{1}{4}$

بیاض

## BAYÂḌ

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sulṭân 'Abd Ullah Quṭb S̲h̲âb, the sixth king of the Quṭb S̲h̲âhî dynasty of Golconda. He reigned, A.H. 1020–1083=A.D. 1611–1672.

The copy begins with selections from the Dîwân of Qâsim Anwâr, thus:—

بلبـل بوسـت صدر درگاه کبریا
فریاد عشق زد که منم عاشق خدا

2. Sa'dî, foll $8^{b}$–$13^{a}$.
3. Kamâl K̲h̲ujandî, foll. $13^{a}$–$18^{b}$.
4. Bisâtî, foll. $18^{b}$–$21^{b}$.
5 Kâtibî, foll. $21^{b}$–$27^{b}$.
6 Ḥâfiẓ, foll. $27^{b}$–$38^{b}$.
7. K̲h̲usrau, foll $38^{b}$–$65^{b}$.
8. Salmân, foll. $65^{b}$–$76^{a}$.
9. Ḥasan Dihlawî, foll. $76^{a}$–$85^{b}$.
10 Mus̲h̲tarî, foll. $85^{b}$–$88^{a}$.
11. Nâṣir, foll. $88^{a}$–$91^{b}$.
12. 'Ubayd, foll. $91^{b}$–$94^{a}$.
13 'Imâd, foll $94^{a}$–$97^{b}$
14 Jalâl, foll. $97^{b}$–$100^{a}$.
15. 'Ismat, foll. $100^{a}$–$103^{b}$.
16. Âḏarî, foll. $103^{b}$–$108^{b}$.
17 S̲h̲âhî, foll. $108^{b}$–$113^{a}$.
18 K̲h̲ayâlî, foll. $113^{b}$–$118^{a}$.
19. Ṭûsî, foll. $118^{a}$–$118^{b}$

The Bayâḍ consists chiefly of Ġazals, but at the end there are a few Qiṭ'ahs, detached verses and Rubâ'îs, occupying foll. $118^{b}$–$121^{a}$.

Unlike other Persian MSS, all letters in the present copy are supplied with vowel points.

Written in good minute Nasta'lîq on gold-sprinkled paper within gold and illuminated lines with an illuminated head-piece and a double-page 'Unwân.

The title-page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i e Tûsî (19), has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sulṭân 'Abd Ullah Quṭb S̲h̲âh:—

از جملهٔ کتب خزانهٔ عامرهٔ سلطان سلاطین اعظم خاقان خواقین
مکرم شاه دین پرور اسلام پناه سایهٔ بلند پایهٔ عنایت اله سلطان عبد الله

قطب شاه خلد الله ظلال رافته و سلطنته علی المغازي العالمين الی يوم الدين - الحق اين مجموعه گلدسته ايست که از گلزار همبشه بهار نوزده ديوان بلبلان سحر آهنگ گلشن سخنوری و عندليبان جادو الحان چار باغ نکته آفرينی و دقيقه پروری که اطاوت و نزاکت و فصاحت و بلاغت • هجده هزار عالم معانی دران مندرجست گلهای دماغ پرور ابيات و عرائش را انتخاب نموده اند و اسامی سامی و نام نامی آن شعرای عظيم که هريکی مرکز دايرهٔ سخن آفرينيست در دوايری که گرد اين کشيده شده مرقوم است *

In a wordy colophon, dated Monday 9 Dulqa'd, A H 1052, the scribe ملا ميرح کتابدار says that he made the transcription by order of his royal patron Sultân 'Abd Ullah Qutb Shâh.

A seal, faintly reading اعتماد الدوله معتمد الملک سيد يوسف علی خان بهادر عماد جنگ, is found at the beginning and end of the copy.

---

## No. 1995

foll 281; lines 28–32 size 13×6½ 10½×5

## بياض

## BAYÂD

A valuable and interesting copy of an anthology containing several useful treatises as well as choice pieces taken from the prose and poetical works of eminent writers

Contents —

I A prose piece, styled وصيت سيد حسين المدني, beginning with a short introduction thus —

لا اله لااله ايست ار باغ هدايت الخ *

The وصيت itself begins thus .—

در جميع احوال حق جل جلاله را مطلع و ناظر اعمال خود دانيد الخ *

II foll 2b–4b A collection of letters —

(1) خانخانان بملا عرفي نوشته fol. 2b.

(2) حکيم صفائي بيکی ار دوستان نوشته ; fol. 3a.

(3) سید علیم امیر محمد باقر داماد بملا عبد الله شستری نوشته ; fol. 3b.

(4) مولانا شکیبي شالی بجهت ملا عرفي فرستاده وی این رقعه بدو نوشته ; fol. 4a.

(5) حکیم ابو الفتح بخواجه حسین ثنائي نوشته , fol. 4b.

III. foll. 5a–16a Poems by Mırzâ Malık, Mahwî, Abû Turâb Beg, Malik Qummî, Ẓahîr Faryâbî, Khâqânî, Masîḥî, Khusrau, Nazîrî, Muḥammad Sûfî, 'Imâd Faqîh, Faṣîhî, Shaykh Abû Sa'îd, Furqatî, Shıfâ'î. This ıs followed by a serıes of Tarkîb-bands by Tufaylî Gîlânî.

IV. foll 18b–22a رسالة در قلع آثار, Rısâlah Dar Qal'-ı Âṣâr A treatıse on colours, the ways and methods of removıng staıns, colours, etc., from cloths, etc. by Maḥmûd bın Mas'ûd uṭ-Tabîb محمود بن مسعود الطبیب

Begınnıng :—

شکر حق را که آب رحمت او
محو آثار جرم و عصیان کرد

The treatıse consists of fifty chapters of very short extent In the preface forty-nıne are enumerated

V foll 24a 43a A long serıes of Tarkîb-bands wıth some Qıt'ahs, Masnawîs, Gazals, Mu'ammâs and satıres The chıef contrıbutors are Anîsî Shâmlû 'Ismat Bukhârî 'Urfî Shîrâzî, Kamâl ud-Dın Ismâ îl 'Alî Naqî of Kamrah, Hakîm Shıfâ'î, Zuhûrî, Khâqânî, Futûḥî, Anwarî, Aṣîr ud-Dîn Akhsîkatî, Amîr Mu'ızzî, Radî Nîshâpurî, Sanâ'î Adîb Sâbır, Kamâl ud-Dîn 'Abd ur-Razzâq, Sırâj ud-Dîn, Qâḍî Hamîd ud-Dîn, 'Imâdî, 'Alî Shatranjî Zayn ud-Dîn Qudsî, Muḥammad Samâk, 'Alî Shâh, Nâsır Khusrau, Shams ul-Ma'âlî, Daqîqî, Shahîd Balkhî

VI foll 45b–47b نان و حلوا The well-known poem on the ascetıc lıfe by Bahâ ud-Dîn 'Âmulî See No 291

Begınnıng —

اما بعد حمد الله علی افضاله الخ *

The above ıs followed by a few poems of Kamâl Isfahânî, 'Abd ul-Wâsi' Jabalî, Muhammad Ṭâlib Âmulî, 'Alî Naqî, Salmân, etc. This sectıon ends wıth a letter from Khâqânî to Jalâl ud-Dîn Rûmî and the latter's reply.

VII. foll. 68b–70a

An account of Rafîʿ ud-Dîn Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet

Author Faydî فیضی

Beginning :—

قدم ملم درطی مسالک مقاصد الهی کوتاه است الخ *

The author says that in A H 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram خیر الاقدام given at the end of the treatise, Abû Turâb returned with the stone in A H 987=A.D 1561

VIII foll. 76a-77b

*Arabic*

( رسالة تصوف )

An Arabic treatise on Ṣûfism based on the works of Shaykh Najm ud-Dîn Kubrâ, Ahmad ul-Makkî and others.

Beginning —

والاعتصام بكرمه العميم قال الشيخ الناسک السالک المعارف الخ *

The treatise is followed by some sayings of Plato and other eminent persons

IX. foll 85b-86b

( رسالة استخاره )

## (RIṢÂLAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from باب الاستخارة بالمصحف of Abî Tâ'ûs ul-Ḥusayîn's work

Beginning —

الحمد لله رب العالمين .......... بدانکه این ذکریست نقل از

ابن طاؤس . الحسینی در باب الاستخارة بالمصحف الخ *

X. foll. 87b–89a

( تذکرهٔ ائمه )

## (TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*

Beginning at once with the first *Lam'ah*, relating to the life of the Prophet :—

نسب شریفش محمد بن عبد الله بن عبد المطلب بن هاشم الخ *

XI. foll. 91a–93b

( رسالهٔ لذّات )

## (RISÂLAH-I LADDÂT)

A collection of short homilies by Mu'în ud-Dîn Sulṭân Ḥusayn Astarâbâdi معین الدین سلطان حسین استر آبادی

Beginning :—

دوست رسالتی بخمیس الابواب (*sic*) باب العشق ادام الله احزافه و آن مشتملست بر هفتصد لذت الخ *

It would appear from the opening line that the work contains five *Bâb*, and that the first *Bâb*, on 'Love', consists of seven hundred لذة. The present treatise contains only the first *Bâb*

XII. foll. 93b–96b

رسالهٔ حظّیات

## RIṢÂLAH-I ḤAẒẒIYÂT

Another treatise consisting of similar homilies.

Author : Sâdiqî Beg Afshâr صادقی بیگ افشار.

Beginning :—

یا رب ز سخنهای هوس دورم دار
در حرف هوا ز لطف مهجورم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four فصل and five hundred حظ.

The treatise is followed by some poems of Qâḏî Nûr Iṣfahânî, Faydî, Auḥadî, Jâmî, S̲h̲ifâ'î, 'Alî Naqî, Ġâzî Qalandar, Hasan Dihlawî, Âṣafî, K̲h̲usrau, Nazîrî, Mas'ûd Iṣfahânî, Faṣihî, Niẓâmâ-i S̲h̲îrâzî, Fiġânî, etc.

XIII. foll. 100ᵇ–160ᵃ

## (رقعات)

## (RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important —

1. fol. 100ᵇ. کتابتی که کاتب الحروف طفیلی گیلانی در بدیع کتابتی نوشته که منشیان دیوان اعلی اعلاه الله تعالی در جواب کتابت پادشاه هندوستان جلال الدین اکبر برقم نموده بوده اند *
2. fol. 101ᵃ. کتابتی که ایضاً طفیلی بنواب مستطاب صدر الاسلام و المسلمین بعد از رجوع از ممالک روم ارسال گردانیده *
3. fol 101ᵇ. رقعهٔ که ایضاً طفیلی بنواب حسین خان حاکم کوهدم نوشته *
4. fol. 102ᵃ. بحاکم مازندران جنت نشان میر ابو القاسم مرحوم نوشته بوده هو ایضاً *
5. fol 102ᵇ. ایضاً کاتب الحروف طفیلی بقاضی صفی نوشته
6. fol 102ᵇ و من علیه ایضاً
7. fol. 103ᵃ و منه ایضاً
8. fol. 103ᵃ. کتابتی که جهت یکی از اقران خود بکشور هندستان ارسال گردانیده فی الاشتیاق *
9. fol. 106ᵇ. سواد فتح نامه ایست که شهر بخارا را سلطان الب ارسلان سلجوقی نوشته است *
10. fol. 107ᵇ. این هم بشارتیست که بجهت فتح قلعهٔ خجند نوسده
11. fol. 108ᵇ سواد منشوریست که سلطان ارسلان خطهٔ خجند را بفرزند خود سلطان جلال الدین ملکشاه تفویض نموده *

12. fol. 111a. مثال سلطان سنجر بملک روم
13. fol. 111b. سواد عرضه که خواجه نظام الملک بسلطان جلال الدین ملکشاه سلجوقی نوشته *
14. fol. 111b. جواب که پادشاه اسلام پناه در جواب خواجه نوشته
15. fol. 112a. سواد کتابتی که پادشاه صاحبقران امیر تیمور گورگان نوبت اول بقیصر روم نوشته وقتی که قیصر از ظهیر الدین حاکم ارزنجان که مطیع امیر تیمور بود خراج میطلبید و نسبت امیر تیمور حکایات گستاخانه میگفت *
16. fol. 112a. سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان بپادشاه مصر نوشته *
17. fol. 113a. صورت پروانچه پادشاه سعید شاهرخ پادشاه
18. fol. 113b. سواد مکتوب نواب سلطان حسین میرزا بایقرا که در جواب کتابت نواب جنت مکانی شاه اسماعیل ماضی نوشته *
19. fol. 114a. سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضی بنواب خان احمد ماضی مرحوم نوشته *
20. fol. 114b. کتابتی که جنت مکانی امیر علیکیاء حاکم لاهجان در جواب حکم حضرت صاحبقران امیر تیمور گورکان نوشته *
21. fol. 115a. کتب هارون الرشید الی فضل بن یحیی
22. fol. 115b. کتابتی که اعلیحضرت سلطان سلیمان خان خواندکار روم بنواب جمجاه فردوس مکانی شاه طهماسپ حسینی نوشته *
23. fol. 116a. ایضاً کتابتی که سلطان سلیمان قیصر روم بپادشاه مرحوم شاه طهماسپ نوشته *
24. fol. 116a. سواد مکتوبی که جلال الدین شاه شجاع در حال وفات بحضرت صاحبقران امیر تیمور نوشته *
25. fol. 117a. سواد منشوری که نواب جنت مکان شاه طهماسپ بنواب سلطان مراد خان پادشاه روم بجهت تعزیه پدرش سلطان سلیم خان نوشته بمسودهٔ عبدی بیک *

26. fol. 119ª. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان
بنواب جنت مکان شاه طهماسپ حسینی نوشته
بتاریخ سنه ۹۵۱ *

27. fol. 119ª. سواد منشوری که نواب جنت مکان شاه طهماسپ
بعبید خان ازبک نوشته *

28. fol. 119ᵇ. سواد مکتوب عبید ازبک که بجهت نواب غفران پناه
شاه طهماسپ الحسینی نوشته بود *

29. fol. 122ª. این سواد کتابتی است که اسکندر پاشا وزیر اعظم
اعلیحضرت سلطان سلیمان در جواب کتابت ارکان
دولت نواب فردوس مکانی علیین آشیانی شاه
طهماسب حسینی نوشته *

30. fol 122ᵇ. کتابتی که سلطان حسین میرزای بایقرا بملا عبد
الرحمان الجامی نوشته *

31. fol 123ª. ایضاً کتابتی که پادشاه مذکور بملای مشار الیه
نوشته *

32. fol 123ᵇ. سواد پروانچه نواب جنت مکان شاه طهماسپ حسینی
که بخواجه امیر بیگ مهر نوشته *

33 fol 124ª. جواب که خواجه امیر بیگ مهر نوشته

34 fol 124ᵇ. سواد کتابتی که خواجه رشید الدین وزیر غازان خان
بولد ارجمند خود نوشته *

35. fol 125ᵇ. سواد کتابتی که حضرت خواجه رشید بحضرت
مولانا صدر الدین محمد ترکه نوشته در باب
کتابی که مولانای معظم الیه باسم حضرت خواجه
مشار الیه تصنیف نموده بود *

36. fol 126ª. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثانی
بحضرت محمد حکیم میرزا برادر نواب جمجاه
جلال الدین محمد اکبر پادشاه غازی نوشته *

37 fol 126ᵇ. سواد منشوری که نواب غفران پناه سلطان محمد
پادشاه در جواب عریضهٔ سیادت پناه مرحومی
شاه فتح الله که از هند فرستاده بود نوشته *

38. fol 127ª. سواد کتابتی که نواب مغفرت و مرحمت پناه خان
احمد حسینی در جواب عریضه علماء زیدیّه
نوشته *

39. fol. 128a. سواد عریضه که میر جلیل کوکه بنواب خان احمد مرحوم نوشته *

40. fol. 128a. جواب عریضه که نواب مغفرت پناه نوشته اند

41. fol. 128b. کتابتی که نواب مرحوم مغفور خان احمد بمیرزا کامران مرحوم نوشته *

42. fol. 129b. سواد عرضه داشت که نواب مغفرت پناه خان احمد بنواب کامیاب اشرف اعلی شاه عباس حسنی نوشته *

43. fol. 130a. سواد محررهٔ ملک سلطان محمد رستمداری که بنواب مغفرت پناه خان احمد نوشته بود در باب فرزندان سلطان ابو سعید *

44. fol. 130b. جواب نواب خان احمد مرحوم که بملک سلطان محمد رستمداری نوشته *

45. fol. 131b. نقل فرمان جلال الدین محمد اکبر پادشاه غازی که بخانخانان نوشته بانشاء شیخ ابو الفضل منشی الممالک هندوستان *

46. fol. 132b. نقل کتابت جلال الدین محمد اکبر پادشاه غازی به منوچهر بیگ بتحریر آصف خان *

47. fol. 134a. سواد مکتوب که پادشاه هند جلال الدین و الدنیا محمد اکبر پادشاه بنواب همایون شاه عباس الحسنی نوشته *

48. fol. 135b. سواد کتابتی که نواب کامیاب شاه عباس حسنی بنواب همایون جلال الدین اکبر پادشاه فرستاده *

49. fol. 138a. سواد کتابتی که نواب مستطاب کامیاب شاه سلیم پادشاه ممالک هندوستان بنواب همایون اشرف اقدس اعلی شاه عباس الحسنی نوشته بخط خود *

50. fol. 138b. صورت کتابت نواب کامیاب همایون شاه عباس که در باب تعزیت سلطان مراد خان و تهنیت جلوس نواب سلطان‌محمد خان خواندکار روم مصحوب ذوالفقار خان فرستاده *

51. fol. 140a. جواب کتابت که ذوالفقار خان از جانب پادشاه روم بپادشاه عالم پناه شاه عباس الحسنی آورده *

52. fol. 144b. سواد دستور العمل نواب مرحومی خان احمد که بجهة استاد محمد مومن عودی نوشده *

53. fol. 144b. سواد پروانچه که نواب جنت مکاني شاه اسماعیل ثانی بنواب مغفوری خان احمد خان گیلانی در قلعه قهقهه بوده نوشته بوده است *

54. fol. 145a. سواد کتابتی که نواب کامیاب شاه عباس الحسینی بحضرت مراد پاشای سردار که وزیر اعظم است نوشته *

55. fol. 145b. تهنیت جلوس سلطنت نواب کامیاب شاه سلیم که نواب همایون شاه عباس حسینی نوشته *

56. fol. 147b. صورت کتابتی که نواب اعلی بنواب شاه سلیم ارسال داشته *

XIV. foll 153b-154b

(منتخب از لوامع الاشراق دوانی)

## (MUNTAKHAB AZ LAWÂMI' UL AṢHRÂQ-I DAWÂNÎ)

Extracts from the concluding portion of Muḥammad bin As'ad Dawânî's famous book on ethics لوامع الاشراق فی مکارم الاخلاق, commonly known as اخلاق جلالي.

Beginning —

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین محمد الطوسی که اکثر لوامع از پرتو اشراق انوار فواید اوست الخ *

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa'd ud-Dîn As'ad was a man of great learning and held the post of Qâdî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H 908=A.D. 1502.

The Akhlâq-i Jalâlî was written at the request of Sulṭân Khalîl, the eldest son of Ḥasan Beg Bahâdur Khân, the founder of the Âq-Quyunlû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam'ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A.H. 1283. An English translation by W. F. Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839.

For further particulars of the work and the author see Rieu ii, p. 442; Ḥabîb us-Siyar, vol. iii, juz 4, p. 111, etc.

XV. foll. 155ª–160ª

## رقعات

## RUQA'ÂT

Another collection of letters, the following of which are interesting:—

(1) Ma'âwiyah's letter to 'Alî and the latter's reply, fol. 155ª.

(2) Sayyid Muhammad Nûr Bakhsh's letter to Shâh Rukh, fol. 155ᵇ

(3) Shaykh ul-Islâm Ahmad-i Jâm's letter to Shâh Sanjar Saljûqî, fol. 156ᵇ.

(4) Qâdî Mîr Ḥusayn Yazdî's letter to Shaykh Lâhijî, fol 157ª.

(5) Muhammad Bâqir Dâmad's letter to Mullâ Mustafâ, fol 158ᵇ.

(6) Another to Mullâ 'Abd Ullah Shûstarî, fol. 158ᵇ.

XVI. foll. 163ª–227ᵇ

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets The prominent contributors are:—

Waḥshî, foll 163ª–165ᵇ.
Urfî, foll 166ª–166ᵇ.
Amîr Mu'izzî, fol. 167ª.
Farîd ud-Dîn 'Attâr, fol 168ª.
Kamâl ud-Dîn Ismâ'îl Isfahânî, foll. 169ª–171ᵇ, 185ᵇ–186ª
Nasr Ullah Gaznawî, fol. 171ᵇ.
Amîr Bahâ ud-Dîn Margînânî, fol. 174ª.
Mujîr ud-Dîn Baylaqânî, fol 175ª.
Sa'd Kûfî, fol. 179ª.
Qâsim Tirmidî, foll 177ª–178ª.
Sanâ'î, foll. 182ᵇ–184ᵇ.
Khâqânî, foll. 184ᵇ–185ª, 201ª–204ᵇ.
Nâsir Khusrau, fol. 185ª.

Sûzanî Samarqandî, fol. $185^b$.

Auhad ud-Dîn Kirmânî, foll. $186^a$–$188^a$.

Salmân, foll. $190^b$–$191^a$.

Sa'dî, foll $194^a$–$194^b$.

Nizâmî, foll $199^b$ – $200^a$

Wâlihî, Malik Qummî, Hâtim, Qâdî Nûr, Faydî, Abû Sa'îd, fol. $226^a$.

'Urfî, Ibn-i Yamîn, Abû Turâb Beg, Mullâ Shikîbi, Giyâsâ-i Marwî, Hâshimî, Figânî, Wahshî, Asîr Akhsîkatî, etc. etc , foll. $226^b$ – $227^b$

The name of the scribe, given at the bottom of fol. $227^b$, is نور الدین محمد الاهجی .

XVII foll. $232^a$–$233^a$

قصیدهٔ مصنوع

## QAṢÎDAH-I MAṢNÛ'

A highly artificial Qasidah قصیدهٔ مصنوع full of poetical subtleties.

Author Muhammad bin Muhammad, popularly called Jamâl ud-Dîn Samarqandî محمد بن محمد معروف بجمال الدین سمرقندی

Beginning —

چنین گوید محمد بن محمد معروف بجمال الدین سمرقندی

............ که چون ایرد حلب مدرته و علت کلمته الخ *

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qasidah, dedicating it to his patron Tâj ud-Dîn Mutahhar bin Tâhir

In the following lines the author fully explains all the peculiarities of the Qasîdah —

............ قصیدهٔ گفتم در بحر مجتث مجدون موشح چنانکه

بیست و دو بحر ازوی بیرون آید پانزده وضع تازیان و هفت وضع پارسیان

از هر بحر یک بیت در وی بیاوردم و این نوع سک غریب است و کس

نگفته است و همچنین کس نخواهد گفت و چون مجلس عالی ولی

النعم تاج الدین مطهر بن طاهر که بهمه انواع کمالات موصوف است و در

حق بندهٔ اکرامی و انعامی از روی لطف بی حد و اندازه می فرماید

و تلطف و تعهد واجب می بیند خواستم که این قصیدة بنام وی آراسته
تر گردد بمدح او پرداختم و چنان ساختم که از میان مصراعهای اول و
آخر این بیست و دو بیت میخیزد که نمودار بیست و دو بحرست یک
مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول
از مصراعهای اول قصیدة میخیزد و مصراع دوم از مصراعهای دوم و آن
مصراعها را هر دو بیک قافیه مردف کردم و دایرها ساختم و صورت متحرک
و ساکن را از بیرون دائرة بر خط دایرة پیدا کردم حرف متحرک را یکی
ها کردم چنین ة حرف ساکن را یکی الف کردم چنین آ تا بر خوانندة
معلوم شود و شش دایرة صورت کردم ىفک که بیست و دو بحر از وی
بر خیزد و فک آن بود که از متحرک چون بحری بر انگیزی آنرا بمانی
و ازان متحرک دیگر آغاز کنی این را فک دایرة خوانند و ازان متحرک
که بحر برخیزد بیرون دائرة بر پیوست آن متحرک ارکان آن بحر پیدا
کردم و اندرون آن دایرة بر پیوست همان متحرک نام ان بحر بنوشتم
و آن ارکان که مهمل است پیدا کردم و مهمل از بهر آن دارند که فرع آن
از بحری بود که پیش از وی برخاسته بود و از پس هر دایرة این بیتها که در
قصیدة گفتم که پیش ازین یاد کردة شد بر پیوست آن نامهای بحر بیاوردم
و انچه سالم بود پدید کردم و انچه مزاحف و معلول بود پیدا آوردم تا
این قصیدة را هرکه بخواند پیش ازین معلوم کردة باشد و بیرون آوردة بود -
دوائر شش بود *

The six circles, referred to above, are as follows:—

(1) مختلفه (2) موتلفه (3) مجتلبه (4) متفقه (5) مشتبهه and (6) مشتبهه زائدة.

The Qaṣîdah begins thus on fol 232[b].

ایا بهار سمن بر نگار حور صور الخ *

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII foll. 252a – 260a

## رسالهای سعدی

## RISÂLAHÂ-I SA'DÎ

The Risâlahs of Sa'dî.—

(1) Fol. 252a رساله خواجه شمش الدين محمد صاحب ديوان. See No. 91—III

(2) Fol 252b سوال مولانا سعد الدين خطيري ارشيخ سعدي. See No. 91—IV

(3) Fol. 253a رسالة سلطان اعظم اباقا خان. See No. 91—VI.

(4) Fol 254b مجلس پنجگانه or the five *Majlis*. See No. 91—II.

First *Majlis* on fol. 254b, second on fol 255b; third on fol 256b, fourth on fol. 257a, fifth on fol 258b.

XIX foll. 263b – 268b

## مكتوبات ابو الفتح

## MAKTÛBÂT-I ABUL FATḤ

A collection of Abul Fath's letters

Beginning —

چهار باغ دنيا را حضرت حق سبحانه و تعالى چنانكه بايد و شايد الخ *

Hakîm Masîh ud-Dîn Abul Fatḥ, son of 'Abd ur-Razzâq Gîlânî, was an Amîr of great distinction

In consequence of the disturbance in A H. 974=A D. 1566, when Gîlân fell into the hands of Shâh Tahmâsp, and its governor Aḥmad Khân was sent to the prison, Abul Fatḥ, with his two brothers Ḥakîm Humâm and Ḥakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar Subsequently Abul Fath, who possessed exceptional merits, rose to high distinction. He died in A.H 997=A.D. 1588. See Ma'âṣir ul Umarâ, fol 96a

The first of these letters is from Âsaf Khân to Abul Fath, fol. 263b. The remaining letters are all from Abul Fatḥ to the following persons —

In reply to Âsaf Khân's letter, fol. 263b.

To 'Azîz Khân Kokah, fol. 264a.

To Ḥusayn Ṣanâ'î, fol. 264a.

To his brother Ḥakîm Humâm, foll. 264[a], 266[a], 267[a], 268[a].
To Wazîr, foll. 265[a], 265[b].
To Khân Khânân, fol. 266[a].

XX. foll. 269[a] – 270[a]

( رسالهٔ عبد الله انصاري )

## (RISÂLAH-I 'ÂBD ULLAH ANṢÂRÎ)

A treatise containing moral sayings and ṣûfic aphorisms.
Author: 'Abd Ullah Anṣârî عبد الله انصاری
Beginning —

الحمد لله رب العالمین ...... اما بعد بدانکه اول چیزیکه بر سالک
واجب است اعتقاد بر امامان و اولاد ایشانست الخ *

It is doubtful if the author is identical with 'Abd Ullah Anṣârî, better known as Pîr-i Harât (d A H. 481=A D. 1088), who has been repeatedly mentioned in this Catalogue See Nos 933, 1572, 1611, 1686

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction

It is to be observed that these sayings were subsequently collected by some of the author's followers. In the middle of the treatise, fol. 269[b], we read thus

این سخنهای خواجه عبد الله انصاریست "These are the sayings of Khwâjah 'Abd Ullah Anṣârî" Again, at the end of the treatise, we find the following statement

.. نقلست که حاکم هراة شیخ را گفت "It is related that the ruler of Harât once told the Shaykh thus.........."

XXI. foll. 270[a] – 270[b]

سوال و جواب دل و جان

## SUWÂL WA JAWÂB-I DIL WA JAN

Another treatise of similar contents. This treatise, like the preceding, contains the sayings of 'Abd Ullah Anṣârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise:

الحمد لله رب العالمين ...... چنین گوید مولف این رساله ندیم حضرت باری خواجه عبد الله انصاری قدس سره که دل از جان پرسید الخ *

At the end the treatise is called رسالهٔ سوال و جواب دل و جان.

XXII, foll. $270^{b}$ – $277^{a}$

کنز السالکین

## KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to ʻAbd Ullah Ansârî عبد الله انصاری

Beginning:—

حمد بیحد الهي را و ثنای بیعد پادشاهی را که برداشت از دیدهٔ دلها الخ *

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib Cat, vol. I, No. 165 and the A.S.B. Lib. Cat., Nos 1158-1159 It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A S B and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person Moreover the chapters of the present treatise differ, both in number and substance, from those copies

Unlike the A S B and the Bûhâr Library copies, which contain 25 chapters or *Fasl* our copy comprises the following six *Bâb* —

| | |
|---|---|
| *Bâb* I, fol $271^{a}$. | باب اول در مقالات عقل و عشق * |
| *Bâb* II, fol. $272^{a}$ | باب دوم در مباحثهٔ شب و روز * |
| *Bâb* III, fol. $274^{a}$. | باب سوم در بیان قضا و قدر * |
| *Bâb* IV, fol. $275^{a}$ | باب چهارم در عنایت رحمٰن با انسان * |
| *Bâb* V, fol $275^{a}$. | باب پنجم در حق دوستان مجازی و حقیقی * |
| *Bâb* VI, fol. $275^{b}$. | باب ششم در غرور جوانی * |

The title of the work appears thus on fol. $271^{a}$

نام این کردیم کنز السالکین زانکه سالک را بود رشدی ازین

Again, in the colophon:

باتمام رسید رسالهٔ کنز السالکین خواجه عبد الله انصاری علیه الرحمه *

XXIII. foll. 277ª – 278ª

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'îs

Beginning:—

ای جنبش این طارم نه طاق از تو وی غلغلهٔ در همه آفاق از تو
دردیست نهان در دل عشاق از تو سوزیست درون جان مشتاق از تو

XXIV. foll. 278ᵇ – 279ª

قلندر نامه

## QALANDAR NÂMAH

Another mystical treatise, by Ansârî.

Beginning —

سپاس و ستایش مر خداوندی را که آفریدگار زمین و زمانست
و گویندهٔ دل و جان الخ *

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day The work is intermixed with copious poems in which the author adopts the *takhallus* انصاری.

XXV. foll 279ª – 280ᵇ

محبت نامه

## MAḤABBAT NÂMAH

A mystical tract.

Author: 'Abd Ullah bin Jâbir ul-Ansârî. عبد الله بن جابر الانصاری.

Beginning.—

الحمد على نعمايه و الصلوة على خير خلقه محمد و آله قال الشيخ لامام عبد الله بن جابر الانصاري رحمة الله عليه انجه عبادت و اشارتست از تفرقه و حکایت است الخ *

It seems probable that this tract as well as the preceding ones are due to the authorship of one عبد الله بن جابر الانصاری who seems to be quite different from the Pîr-î Harât

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning Of these the first seven only are extant here. They are very short —

(1) باب المحبت (2) باب الشوق (3) باب الطلب (4) باب البكاء (5) باب الذكر are on fol. 280ᵃ

(6) باب العتاب and (7) باب المسامرة on fol. 281ᵃ.

The last three folios of the MS contain some illustrations of the Persian school.

Written in different hands

Not dated. 18th century

Two seals, bearing the inscription سلام قول من رب الرحيم, but without any date, are found at the beginning and end of the copy

The title-page contains a seal, dated A H 1277 It is only partly legible —

...... الدولة منشی محمد علیخان *

## No. 1996

foll. 590; lines (centre col) 15, margl col 13, size $12 \times 7\frac{3}{4}$ $9\frac{3}{4} \times 6$

مجموعة عاشقين

# MAJMÛ'AH-I 'ÂSHIQÎN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî سید روشن علی کرمانی.

Beginning —

بعد حمد بیحد و سپاس بیعد حضرت حق سبحانه .......... پاک دین سجنجل سیده صاحبان حق الیقین الخ *

The prominent contributors are:—

Mirzâ Muḥammad Ḥusayn, fol. 1$^{b}$ (margin).

Kâshifî, fol. 8$^{a}$.

Qâsim Anwâr, foll 22$^{a}$, 319$^{b}$.

Mîr Faqîr Ullah, *takhallus* Ṣâbit, fol. 22$^{b}$.

Bîtâbî, fol. 23$^{a}$.

Jalâl Asîr, foll. 23$^{a}$, 26$^{b}$, 200$^{b}$, 212$^{b}$, 216$^{a}$, 221$^{b}$, 222$^{b}$, 223$^{b}$, 269$^{b}$.

Shâh Nadr ʻAlî Fitratî, fol. 25$^{b}$.

Mu'min, foll. 26$^{a}$, 112$^{b}$, 221$^{b}$

Zârî, fol. 26$^{b}$.

Shams-i Tabrîz, foll. 29$^{b}$, 128$^{a}$, 128$^{b}$, 129$^{a}$, 129$^{b}$, 143$^{a}$, 263$^{b}$, 273$^{b}$.

Maulânâ Rûm, foll. 31$^{b}$, 129$^{b}$, 132$^{a}$, 133$^{a}$, 202$^{b}$, 204$^{a}$, 239$^{a}$, 239$^{b}$, 256$^{b}$, 263$^{b}$, 264$^{a}$, 264$^{b}$.

Ḥâfiẓ Shîrâzî, foll 32$^{b}$, 52$^{a}$, 220$^{a}$, 231$^{a}$, 274$^{a}$

Rukn-i ʻÂlam Multânî, fol. 33$^{b}$.

Gulâm Sarwar, fol 35$^{a}$.

Bâqir Dâmâd, foll. 37$^{a}$ – 111$^{b}$, 134$^{a}$.

Kashfî, foll 40$^{a}$, 154$^{a}$ (margin).

Ibn-i Ḥasan, fol 40$^{b}$.

Shams-i Kâshî, fol. 41$^{a}$.

Nâsir Khusrau, foll 42$^{a}$, 107$^{b}$

Aḥmad Jâmî, foll 43$^{a}$, 125$^{b}$, 126$^{b}$ 241$^{b}$

Shâh Barbar, foll 43$^{a}$, 155$^{b}$ (margin)

Nizâm ud-Dîn Astarâbâdî, fol. 44$^{a}$

Farîd ud-Dîn ʻAttâr, foll. 47$^{b}$, 53$^{b}$, 110$^{b}$, 180$^{a}$, 218$^{b}$, 221$^{a}$, 227$^{b}$, 256$^{b}$.

Fâḍil Hindî, fol. 49$^{a}$.

Barqî, foll 49$^{b}$, 416$^{b}$.

Muḥtasham, foll. 50$^{b}$, 194$^{a}$ (margin).

Niʻmat Ullah Walî, foll. 51$^{a}$, 131$^{b}$, 271$^{a}$, 273$^{b}$ (margin), 278$^{b}$.

Salîmî, foll 54$^{a}$, 62$^{a}$, 77$^{b}$, 101$^{b}$, 159$^{b}$, 173$^{a}$.

Kamâl ibn Giyâs, fol. 67$^{a}$.

Miskîn, foll. 72$^{a}$, 115$^{b}$, 119$^{b}$

Futûhî, fol 82$^{a}$

Anwarî, foll 83$^{a}$, 135$^{b}$.

Firâqî, fol. 84$^{b}$.

Afchankî, foll 86$^{a}$, 208$^{b}$

Qibṭî, fol 88$^{a}$

Ibn-i Husâm, foll 91$^{a}$, 148$^{a}$, 188$^{a}$ (margin), 197$^{a}$, 206$^{a}$.

Shauqî, fol 92$^{b}$.

ʻAbd ul-ʻAlî, foll. 94$^{a}$, 189$^{a}$.

Mullâ Murshid, fol. 107$^{a}$ (margin).

Majdûb, foll. $110^{a}$, $131^{a}$.
Afṣaḥ, fol $111^{a}$.
'Alî Nâsir Shâhâbâdî, fol. $111^{a}$.
Figânî, foll $113^{a}$, $139^{a}$.
Kâshî, foll $113^{a}$ (margin), $133^{b}$.
Hâshim, foll $114^{a}$, $264^{a}$ (margin).
Ṣâ'ib, foll $116^{b}$, $117^{b}$, $210^{b}$ (margin), $279^{b}$
Jâmî, fol $116^{b}$.
Nakhat, foll $121^{a}$, $145^{b}$, $154^{a}$.
Sa'dî, fol $122^{a}$
Abul Mafâkhir Râzî, fol. $123^{a}$ (margin).
Sa'âdat, fol $125^{a}$.
Kâtibî, foll. $127^{a}$ (margin), $140^{b}$, $304^{a}$ (margin)
Firdausî, foll $127^{b}$, $186^{b}$ (margin).
Nizâm Jurjânî, foll $130^{b}$ (margin), $135^{a}$ (margin).
Nâṣir 'Alî, fol $132^{a}$.
'Aujî, fol $132^{b}$.
Rashîdî, fol. $133^{b}$
Sâhilî, fol $137^{b}$
Nasîmî, foll $138^{a}$ (margin), $293^{a}$.
Bâyazîd Bistâmî, foll $138^{b}$, $144^{b}$, $220^{b}$
Nuṣrat, fol $142^{a}$
Tayyibâ, fol $144^{b}$.
Adâ'î, fol $144^{b}$ (margin).
Muflis, fol $147^{a}$.
Umîdî, fol $151^{b}$ (margin)
Ibn-i Yamîn, fol $156^{a}$
Shifâ'î, fol $157^{b}$.
Nûr Bahâ'î, fol $168^{a}$ (margin)
Khâqânî, fol $168^{b}$
Lutfî, fol $170^{a}$.
Adarî, fol $170^{a}$ (margin)
Farqî, fol $175^{a}$
Hamzah Kûchak, foll $177^{a}$, $196^{a}$.
Salîm, Muḥammad Qulî, fol $180^{a}$ (margin).
Sanâ'î, foll $180^{b}$, $265^{b}$
Shâpûr Âqâ, fol. $183^{a}$.
Shams-i Kirmânî, fol $194^{a}$.
Niṣârî fol $200^{b}$ (margin).
'Alî Hijâzî, fol. $211^{a}$.
'Urfî, foll $214^{b}$, $219^{a}$, $251^{b}$ (margin), $283^{b}$.
Afsarî, fol $224^{a}$ (margin)

Ṭufaylî, fol. 224ᵇ (margin).
Bâbâ Jâbır, fol. 226ᵇ.
Ḥusaynî, fol. 233ᵃ.
Kamâl-ı Fârasî, foll. 234ᵇ (margın), 305ᵇ.
Jâmî, foll. 238ᵇ, 278ᵇ (margın).
Ramaḍânî, fol. 242ᵃ.
Khâlıṣ, foll. 242ᵇ, 317ᵃ.
Ṭâhır Dakanî, fol. 247ᵃ.
Tûsî, foll. 252ᵇ, 467ᵇ.
Jaudat, fol. 255ᵇ.
Khalîl (Dakanî), fol. 257ᵃ.
Qâ'ım Kırmânî, fol. 259ᵇ.
Badî' ud-Dîn Shâh Madâr, fol. 261ᵇ.
'Abd ur-Rahîm, fol. 266ᵃ.
Mas'ûdî, fol. 268ᵇ.
'Ishratî, foll. 277ᵃ, 336ᵇ.
Azîz, fol. 280ᵃ.
Nâsır, foll. 280ᵇ, 281ᵇ.
Nızâm ud-Dîn, fol. 282ᵃ.
Wâhhî, fol 285ᵃ.
Sâmî, fol. 287ᵇ.
Ḥâjî Murtadâ Qulî, fol. 289ᵃ (margın).
Wahdat, foll. 293ᵇ, 313ᵇ.
Nuzhat, fol 297ᵇ.
Alî Khwârazmî, fol. 301ᵇ (margın).
Ganî, fol 304ᵃ.
Uways-ı Qaran, fol. 310ᵇ.
Khusrau, fol 311ᵃ.
Hındî, fol. 312ᵇ.
Gıyâṣ, fol 320ᵃ
'Âjız, fol. 320ᵇ.
Dâ'î, fol 322ᵇ (margın).
Barhaman Kashmîrî, fol 323ᵃ
Hâdî, fol 364ᵇ
Yûsuf 'Alî, fol. 328ᵃ
Shaykh Gulâm Muḥyî ud-Dîn, *takhalluṣ* Raf'at, fol. 342ᵃ.
Bayram Khân. fol. 380ᵃ.
Dânıshmand Khân *takhalluṣ* 'Âlî, fol 384ᵃ.
Wahshî, fol. 391ᵃ (margin).
Tâj ud-Dîn, fol. 393ᵇ
Qudsî, fol 395ᵃ.
Nisbatî, fol. 396ᵇ.

Ṭuġrâ, fol. 400ᵃ.
Aujî, fol. 433ᵇ.
Shânî Taklû, fol. 241ᵇ (margin).
Gizâlî, fol 444ᵇ (margin).
Saqqâ, fol. 445ᵇ
Mujrim, fol. 456ᵇ.
Sa'îd, fol. 457ᵃ.
Ḥakîm Ruknâ, fol. 460ᵇ.
'Abbâd, fol. 467ᵃ.
Mirzâ Kâfî, fol 473ᵃ.
Ẓuhûrî, fol. 475ᵇ (margin).
Sa'd ud-Dîn, fol 476ᵇ
Ṭâlib Âmulî, fol. 489ᵃ (margin).
Muhammad Fâdil, fol 489ᵃ.
Faydî, fol. 492ᵃ.
Damîrî, fol. 527ᵃ
Munawwar, fol 533ᵃ
Mîr Hâj, fol. 534ᵇ.
Ṣanâ'î, fol. 536ᵇ.
Radî, fol. 553ᵇ (margin).
Mukhliṣî, fol. 553ᵇ.
Amîrî, fol. 561ᵇ.
Ma'nî Khân *takhallus* Îjâd, fol. 564ᵇ.
Hâtifî, fol. 565ᵃ.
Bîkhwud, fol 572ᵇ.
Mirzâ Muhammad Rafî', fol. 574ᵃ.
Âtashî, fol. 583ᵃ.
Shâh Ismâ'îl, fol. 587ᵇ.

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown

Written in ordinary Ta'lîq

Not dated, 19th century.

## No. 1997

foll. 132; lines 17; size 11×7, 7¼×4

بيان محمود

# BAYÂN-I MAḤMÛD

A very interesting copy of a very large number of detached verses, collected by the prince Mirzâ Maḥmûd bin Fatḥ 'Alî Shâh Qâjâr of Persia, from the works of his contemporaries.

Beginning with a preface:—

بيان محمود در ستايش خداوند معبود سبحانه عن التحديد و المحدود الخ *

According to Majma' ul-Fuṣaḥâ, vol. i, p. 56, Mahmûd Qâjâr was the fourteenth (but according to Rieu, Supt No. 70, fifteenth) son of Fatḥ 'Alî Shâh Qâjâr, and was born in A.H. 1214=A.D 1799. In his father's lifetime he was made the governor of Nahâwand. He was well versed in poetry, and wrote a Tadkirah of the contemporary poets, entitled سفينة المحمود (see Rieu, Supt. No. 122), a work containing notices of forty-eight sons of Fath 'Alî Shâh with specimens of their poetry, entitled گلشن محمود (see Rieu, Supt. No. 121), and a history of the reign of Fath 'Alî Shâh, entitled تاريخ صاحبقران (see Rieu, Supt. No. 70).

In the preface Mahmûd says that it was after the completion of the سفينة المحمود that he thought of collecting verses of his contemporaries The preface ends with a Qit'ah in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A.H. 1240=A D. 1824. Maḥmûd gives a short account of his own life on fol. 14ᵃ, where he says that he completed the work at Bâg-i Shâh in Nahâwand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radîf* are divided into twenty-eight *Bâb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

A copy of the work is noticed in Rieu, Supt. No. 377.

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân.

In the colophon, dated 9 Shawwâl, A H 1260, the scribe محمد ابراهیم شیرازی says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mîr Husayn

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mirzâ Maḥmûd Qâjâr, the author of the work.

A note on the title-page says that the MS once belonged to the library of Munshî Muhammad Ṣafdar 'Alî Khân.

---

## No. 1998

foll. 169, size 8 × 5, 6½ × 4

بیاض

# BAYÂḌ

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz, saints, theologians, kings and nobles, ancient and modern poets, etc, etc

The Bayâd is divided into six *Fasl*, each containing a collection of poems by a particular class of people, as follows —

I foll. 1ᵃ–43ᵃ Poems by saints

فصل اول در ذکر اشعار مشایخ *

The prominent contributors are —

ابو سعید ابو الخیر, and ابو الحسن خرقانی, fol 1ᵃ 'Abd Ullah Ansârî and Sanâ'î, fol. 3ᵃ, Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Bagdâdî fol 7ᵃ Sa'd ud-Dîn Ḥamawî and 'Aṭṭâr, fol. 7ᵇ Mawlawî-i Ma'nawî, fol 15ᵃ 'Irâqî, fol 20ᵇ, Auhad ud-Dîn Kirmânî, Auḥadî Marâgî, fol. 21ᵇ, Nâṣir Khusrau 'Alawî, fol. 23ᵇ, Najm ud-Dîn Dâyah, Afḍal Kâshî, fol 24ᵃ, 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Mahmûd Kâshî, Najm ud-Dîn Kubrâ, fol 24ᵇ; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardistânî, Quṭb ud-Dîn Abul Faḍl, Raḍî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Ḍar Bûzajânî, fol 25ᵃ, 'Ayn ul-Quḍât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol 25ᵇ, Shaykh Ahmad Gazâlî, Magribî, fol. 27ᵃ Sa'dî, fol. 27ᵇ, Hâfiẓ, fol 30ᵇ,

Sihâbî Astarâbâdî, fol. 38ᵃ; Imâm Nûr Bakhsh, Amîr Husaynî Sâdât, Amîr Khusrau, fol. 40ᵃ.

II. foll. 46ᵃ–59ᵇ. Poems by theologians ('Ulamâ):

فصل دوم در ذکر اشعار علما *

Abû Nasr Fârâbî, Abû 'Alî Sînâ, fol. 46ᵃ; Nasîr ud-Dîn Tûsî, Sayyid Sharîf 'Allâmah, fol. 47ᵃ, Jalâl ud-Dîn Muhammad Dawânî, Mîr Husayn Maybudî, fol. 47ᵇ, Khayyâm (Rubâ'is), fol. 48ᵃ; Jâmî, fol. 51ᵃ, Sharaf ud-Dîn 'Alî Yazdî, 'Abd ul-Khâliq Karah Rûdî, Husayn Ardabîlî, Afdal ud-Dîn Muhammad Tarkah Isfahânî, Bâqir Dâmâd, with the *takhallus* Ashrâq, fol. 55ᵇ, Bahâ ud-Dîn Muhammad 'Âmulî, fol. 56ᵃ, Mullâ Hasan 'Alî, son of 'Abd Ullah Shûstarî, 'Abd ur-Razzâq Fayyâd, Muhsin Kâshânî, Hasan 'Alî Yazdî, fol 58ᵃ; Âqâ Husayn Khwânsârî, Muhammad Rafî' Wâ'iz, fol. 58ᵇ, 'Alî Ridâ Tajallî, Masîhâ-i Kâshânî, *takhallus* Sâhibî, fol. 59ᵃ, Mirzâ Bâqir Qâdî Zâdah, Mîr Ja'far Mashhadî, fol. 59ᵇ.

III. foll 63ᵃ–78ᵇ. Poems by kings, in seven *Firqah*:

فصل سوم در ذکر اشعار سلاطین وغیره متضمن بر هفت فرقه *

*Firqah* I. Safawî kings:—

Shâh Ismâ'îl Safawî, Tahmâsp, Sâm Mirzâ, fol. 63ᵃ, Sultân Muhammad Mirzâ, *takhallus* Murâdî, Ibrâhîm Mirzâ Jâhî, fol. 63ᵇ; Ismâ'îl Mirzâ, Shâh Ismâ'îl II, Mustafâ Mirzâ, son of Sultân Alî Mirzâ, Shâh 'Abbâs, Shâh Safî, 'Abbâs II, fol. 64ᵃ, Rustum Mirzâ *takhallus* Fidâ'î, fol. 64ᵇ.

*Firqah* II. Kings of Gîlân.—

Kârkiyâ Sultân Husayn, Kârkiyâ Khân Ahmad Khân, son of Sultân Husayn, Jamshîd Khân. fol 64ᵇ

*Firqah* III. Timurides:—

Bâbur, fol. 64ᵇ, Humâyûn, Akbar, Jâhângîr, fol. 65ᵃ, Mirzâ Abû Bakr bin Mirzâ Jûkî, 'Askarî Mirzâ, Mirzâ Kâmrân, Mirzâ Hindâl, Sultân Khalîl, Uluġ Beg, Bâiqarâ Mirzâ, fol 65ᵇ, Sultân Husayn Mirzâ's mother, Abul Muhsin Mirzâ, son of Sultân Husayn Mirzâ, Badî' uz-Zamân Mirzâ, Shâh 'Arab Mirzâ, Muhammad Mu'min Mirzâ, Abul Qâsim Bâbar, son of Bâisanqar Mirzâ, fol 66ᵃ; Bâisanqar Mirzâ, son of Shâh Rukh, Bâisanqar bin Sultân Mahmûd, Mirzâ Ibrâhîm, son of Mirzâ Sulaymân, fol. 66ᵇ.

*Firqah* IV. Kings of the Deccan:—

Fîrûz Shâh Bahmanî, Sultân Ahmad, Nizâm Bâdshâh, fol. 66ᵇ.

*Firqah* V. Ancient and modern kings in general:—

Maḥmûd Ġaznawî, fol. 66b; 'Alâ ud-Dîn Atsiz Saljûqî, Muḥammad Yaḥyâ, ruler of Shirwân, Qâbûs Washamgîr, Fîrûz Shâh of Dihlî, Shâh Shujâ' Muzaffarî, Sulṭân Ya'qûb, son of Ḥasan Beg, 'Abd Ullah Khân Ûzbak, 'Abd ul-'Azîz Khân, Ibrâhîm Khân bin Muḥammad Khân Lârî, Hasan Beg Uġlî, fol. 67a; Imâm Qulî Khân, 'Iwaḍ Ġâzî Sulṭân (*sic.*), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67b.

*Firqah* VI. Poems by those who trace their descent from the Ṣafawîs through Nâdir:—

Mirzâ Sanjar Ni'mat Ullâhî, Mirzâ Dâ'ûd, Mirzâ Jalâl Asîr Shahrastânî, fol. 67b; Mirzâ Fâdil Shâh Nawâz Khân, Mirzâ Ja'far Râhib, fol. 69a.

*Firqah* VII. Wazîrs, nobles, etc.:—

Amîr Nizâm ud-Dîn 'Alî Shîr, fol. 69a; Amîr Shaykh Nizâm ud-Dîn Ahmad *takhallus* Suhaylî, Âyatî an Amîr of Sulṭân Ḥusayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69b; 'Abd ul-Bâqî Ni'mat Ullâhî, Mîr Muḥammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muḥammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muhammad Fahmî, Khwâjah Jalâl ud-Dîn Amîr Beg, Muḥammad Khân I'timâd ud-Daulah, Shihâb ud-Dîn 'Abd Ullah Marwârîd, fol. 70a; Ġiyâṣ ud-Dîn Bitikjî, Jalâl ud-Dîn Ḥasan Shahrastânî, 'Alâ ud-Dîn Khalîfah of Sulṭân, Mirzâ Mahdî I'timâd ud-Daulah, I'timâd ud-Daulah Mirzâ Tâhir Wahîd, fol. 70b; Ḥakîm Abul Fath, fol. 71b; Bîram Khân, 'Abd ur-Rahîm Khânkhânân, fol. 72a; Ja'far Âṣaf Khân, fol. 72b; 'Alî Qulî Khân *takhallus* Sulṭân, Sadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Ẓafar Khân Ahsan, 'Inâyat Khân Âshnâ, Bâqir Khân Najm-i Ṣânî, fol. 73a; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Hasan Khân Shâmlû, Murtaḍâ Qulî Sulṭân Shâmlû Najaf Qulî Beg, 'Abbâs Qulî Khân Shâmlû, Hakîm Sadr ud-Dîn Muhammad, entitled Masih uz-Zamân, fol. 73b; Sa'd ud-Dîn Muhammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrastânî, Mu'izz Fiṭrat, Ḥakîm Ḥâḏiq (son of Ḥakîm Himâm), fol 74a; Ni'mat Khân 'Âlî, fol. 74b; Nuṣrat-Ullah Khân Niṣâr, Shaykh Ḥusayn Shuhrat, Imtiyâz Khân Khâliṣ, fol 75a.

IV. foll. 79a–92b. Ancient poets.

فصل چهارم در ذکر اشعار استادان متقدم *

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib, Firdausî, Asadî, Anwarî, Mu'izzî, Rashîd-i Waṭwâṭ, Ṭalḥah Marwazî, Shams-i Ṭabasî, Arzaqî, Mukhtarî

Aṣîr-i Akhsîkatî, Aṣîr-i Aumânî, Ẓahîr ud-Dîn Shufrawah, 'Unṣur Farrukhî, Ḥinẓilah Bâdġîsî, 'Abd ul-Wâsi' Jabalî, Niẓâmî, Jamâl ud Dîn 'Abd ur-Razzâq, Kamâl Iṣfahânî, Bundâr Râzî, Ẓahîr Fâryâb Ḥasan Ġaznawî, Najîb Jarbâdaqânî, Majd-i Hamgar, Salmân, Khwâjû etc.

V. foll. 93ᵃ–139ᵇ. Modern poets:

فصل پنجم در ذکر اشعار شعرای متاخرین *

The most prominent contributors are:—

Ahlî Shîrâzî, Âṣafî, Ḍamîrî, Waḥshî, Naṣîbî, Ẓuhûrî, 'Alî Naqî o Kamrah, Kâtibî, Hilâlî, Ahlî Khurâsânî, Ṭâlib Âmulî, Hâtifî, Ṣanâ'î Umîdî, Ilâhî Hamadânî, Ġazâlî Mashhadî, Fayḍî, Ruknâ-i Masîḥ Muḥammad Qulî Salîm, Qudsî, Ṭâlib Kalîm, Nizâm Dast-i Ġayb Shîrâzî, Sa'îd Ashraf, Muḥammad Ṣûfî, Faṣîḥî, Mîr Najât, Nâẓim Harawî, Zulâlî, Ġanî Kashmîrî, etc.

VI. foll. 141ᵃ–169ᵃ. Other ancient and modern poets:

فصل ششم در ذکر اشعار سلف و خلف *

The names of the poets are arranged in alphabetical order. The first name is خواجه امیر بیگ نظری and the last, میر یحیی کاشي.

Written in ordinary Indian Ta'lîq.

Not dated, 19th century.

A note on the title-page by a former owner, dated Kâtik, 122[illegible] Faṣlî, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

---

## No. 1999

foll. 163; size 10×5¼; 7¾×4¼.

( بیاض )

## (BAYÂḌ)

A Persian anthology containing selections from the following poetical works:—

I. foll. 2ᵃ–3ᵇ. معراج الخیال Mi'râj ul-Khayâl, by 'Alî Riḍâ Tajallî; see Nos. 1094, x; 1100, xii; etc.; beginning as usual:—

در سرم دیگر همای عشق یار *

There is a lacuna after fol. 3ᵇ and a good deal is wanting.

II. foll. 4ª–9ª. عزلیات تجلی Gazals by the same Tajallî, arranged in alphabetical order, beginning:—

ای سایۀ سرو چمن جود تو قدها الخ *

III. fol. 9ᵇ. شهر آشوب امیر خسرو Shahr Âshûb-i Amîr Khusrau, beginning:—

نقال پسر که راحت جان آمد *

IV. fol. 10ª. مستزاد کمال خجند Mustazâd by Kamâl-i Khujand, beginning:—

ای ریخته سودای تو خون دل ما را الخ *

V. fol. 11ª. A prose piece by Mirzâ Muhammad Yûsuf Naghat, beginning:—

بر صفحۀ مقصود کشم کلک بیان را الخ *

VI. Selections from the Kulliyât of Tâlib-i Kalîm, foll. 13ª–35ª, beginning with a Masnawî:—

چو اقبال از نظام الملک بر گشت الخ *

VII. انتخاب دیوان رضی ارتمانی Selections from the Dîwân of Radî Artîmânî, foll. 35ª–36ª; beginning:—

آنچنان داد عشق جوش مرا الخ *

VIII. انتخاب دیوان فیضی Selections from the Dîwân of Fayḍî, foll. 36ª–40ª, beginning:—

خسرو عشقیم و دل گلگون عالم کرد ما الخ *

IX. انتخاب از رضی دانش Selections from the Dîwân of Mirzâ Radî Dânish, foll. 40ª–40ᵇ, beginning:—

کجاست باده که از رشک گلشن آرائی الخ *

X. انتخاب دیوان طرزی Selections from the Dîwân of Mullâ Ṭarzî, foll. 41ª–43ᵇ, beginning:—

آنکه هستید هر دو عالم را ........................

XI. انتخاب از طاهر وحید Selections from the Dîwân of Ṭâhir Waḥîd, foll. 44ª–69ª, beginning:—

چنان کز سنگ و آهن آتش سوزان شود پیدا الخ *

XII. انتخاب از دیوان صائب Selections from the Dîwân of Sâ'ib, foll. 71ª–76ª, beginning:—

یا رب از عرفان مرا پیمانه ... الخ *

XIII. دیوان فغانی Extracts from the Dîwân of Babâ Figânî, foll. 76ª–78ᵇ, beginning:—

ای سر نامه نام تو عقل گره کشای را الخ *

XIV. دیوان وحشي يزدی Selections from the Dîwân of Wahshî Yazdî, foll. 78ᵇ–81ᵇ, beginning:—

راندی ز نظر چشم بلا دیدهٔ ما را الخ *

XV. طالب آملي Selections from the Dîwân of Tâlib Âmulî, foll. 81ᵇ–86ª; beginning:—

دایما نکته می سنجد دمیدادم زبانش را الخ *

XVI. انتخاب دیوان قپلان بگ Selections from the Dîwân of Quplân Beg, foll. 86ª–87ª, beginning:—

زان عارض شگفته بر افگن نقاب را الخ *

XVII. انتخاب رباعيات سحابي Selections from the Rubâ'îs of Sihâbî, foll. 87ª–93ª, beginning:—

ای آنکه طریق دوستی خوست ترا الخ *

XVIII. مثنوی A Masnawî, foll. 94ª–99ª, beginning:—

ده از غصه کفها بسر میزنم الخ *

XIX. ساقي نامهٔ قاسم Sâqî Nâmah by Mirzâ Qâsim, foll. 99ª–100ᵇ, beginning:—

دلا تا بکی بینوائی کشم الخ *

XX. ساقي نامهٔ هلالي Sâqî Nâmah by Mullâ Hilâlî, foll. 100ᵇ–101ª, beginning:—

خوش آندم که در بزمگاه الست الخ *

XXI. ساقي نامهٔ زکي همدانی Sâqî Nâmah by Zakî Hamâdânî, foll. 101ª–102ᵇ; beginning:—

دلا تا بکی بی می لاله گون الخ *

XXII. دیوان مفید Selections from the Dîwân of Mufîd, foll. 104ª–104ᵇ; beginning:—

نه تنها آتش اشک از دلم در شانه میگیرد الخ *

XXIII. دیوان تجلي Extracts from Tajallî's Dîwân, foll. 104ᵇ–105ᵇ; beginning:—

پریشان روزگارم طرهٔ محبوب میداند
بلی حال پریشانرا پریشان خوب میداند

XXIV. رباعیات و غزلیات قدسی Some Rubâ'îs and Ġazals by Qudsî, foll. $105^b$–$117^b$, beginning:—

فصل دی و من همنفس شیون خویش الخ *

XXV. دیوان شانی Selections from the Dîwân of Shânî Taklû, foll. $117^b$–$124^a$; beginning:—

صوت غم دل مصیبت آرد الخ *

XXVI. سبع سیارة Sab' Sayyârah. The seven Masnawîs by Zulâlî. See No. 282. Each Masnawî is introduced by a short preface:—

(1) شعلهٔ دیدار, fol. $127^a$. See No. 282—II.

(2) حسن گلو سوز, fol. $132^b$. See No. 282—III.

(3) آذر و سمندر, fol. $140^b$. See No. 282—IV.

(4) ذرّه و خورشید, fol. $146^a$. See No. 282—VI.

(5) سلیمان نامه, fol. $148^b$. See No. 282—VII.

(6) میخانه, fol. $152^b$. See No. 282—V.

(7) محمود و ایاز, fol. $162^a$. See No. 282—I.

The Masnawî محمود و ایاز, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'lîq, is dated A.H. 1082 in several places.

## No. 2000

foll. 233; size $11\frac{1}{2} \times 6\frac{1}{2}$; $10\frac{1}{2} \times 5$.

## بیاض
## BAYÂḌ

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. $1^a$–$20^a$. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدی شیرازی علیه الرحمه در آداب صحبت و حکمت - مال از بهر آسایش عمر است الخ *

II. foll. 24ª–31ª. A collection of anecdotes, moral and witty sayings.

III. foll. 33ª–40ᵇ. نزهة الارواح Nuzhat ul-Arwâḥ.

A fragment of a Ṣûfic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus :—

وقتی قصد حمام کردم صورتی دیدم باقامت تمام دفش کرده اند الخ *

The name of the author is not given anywhere. The work seems to be different from the well-known Ṣûfic tract نزهة الارواح by Husayn bin 'Âlim, noticed under Nos. 1353–1355. Among the numerous verses quoted by the author we find one by Hâfiz on fol. 34ª.

IV. foll. 41ª–96ª. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Ka'bah, etc. etc., extracted from Nigâristân (fol. 41ª), Ma'ârij un-Nubûwat (fol 78ª), and other works

Beginning :—

در ذکر خاتم الانبیا ........ دسب شریفش بدینموجب است الخ *

V. foll. 97ª–105ᵇ. رسالهٔ قافیه Risâlah-i Qâfiyah. A treatise on rhyme, without the author's name, beginning —

حمد بیحد و ثنای بیعد مر صانعی را که زبان جمیع زبان آوران زمان الخ *

VI. foll. 109ª–109ᵇ. Three versified مناجات; beginning of the first —

الهی باعزاز آن پنج تن الخ *

VII. foll. 110ª–139ᵇ. A collection of fables and anecdotes relating to kings, nobles and other eminent persons.

VIII. foll. 141ª–145ᵇ. نکات بیدل Nik'ât-i Bîdil. The Nik'ât of Mirzâ Bîdil, beginning —

اگر مذکر بدوت دل الخ *

IX. foll. 147ª–156ᵇ. A treatise on the prerogatives of 'Alî based on several works, beginning —

روزی امام برحق وصی مطلق حضرت علی الخ *

XI. foll. 157ª–180ᵇ. Legendary accounts connected with prophets and some ancient saints

XII. foll. 184ª–203ᵇ. خلاصة الاخلاص Khulâṣat ul-Ikhlâs. A theological tract on the creation of the universe, Âdam, the Prophet,

ankind, the soul, etc. etc., extracted from the work خلاصة الاخلاص ; ginning·—

فتح اول در بیان انچه که ابتدای آفرینش عالم تا خلق آدم الخ *

XIII. foll. 204ᵃ. معاربهٔ خندق Mahâribah-i Khandaq. An count of the battle of Khandaq; beginning·—

چون عساکر مخالفان بر اهل اسلام الخ *

The above is followed by some Hadîs, etc.

XIV foll. 208ᵃ–211ᵃ مناجات عبد الله انصاری Munâjât-i 'Abd lah Ansârî The well-known prayer of Khwâjah 'Abd Ullah ısârî.

Beginning —

ای ز دردت سدلانرا دوی درمان آمده الخ *

The above is followed by some prose pieces of things of little nsequence, such as about the good and evil days of the month, me recipes, etc. etc

Written in Nîm Shikastah within coloured borders.

Not dated, 19th century.

A seal, faintly reading فردوس علی خان بهادر, is found at the begin- ıg and end of the copy.

---

## No. 2001

foll 108; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

بیاض دلکش

# BAYÂḌ-I DILKASH

An interesting collection of a large number of verses from the npositions of ancient and modern poets, compiled by Yâr Muham- ıd Qalandar یار محمد قلندر.

Beginning with a preface·—

سخن بهدم زبان نیست بهتـــر از توحید
یکیست گفتن ونا گفتنش نگفت و شنید

Yâr Muhammad Qalandar has already been mentioned in nnection with his work دستور الانشا. See No. 883.

In the preface Yâr Muhammad says that several poets of great

distinction had written poems and Maṣnawîs describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol. 161$^a$) of Beloveds. Each section consists of eight *Faṣl*.

The title of the work, ساغر دلکش, expresses the date of compilation, A.H. 1167=A.D. 1753.

The Bayâḍ is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll. 78$^b$–108$^b$.

Written in ordinary Ta'lîq.

Not dated, 19th century.

## No. 2002

foll 24, lines 11, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

( هزلیات )

## (HAZLIYÂT)

A collection of humorous poems by ancient and modern poets.

Beginning with a poem by Shifâ'î —

بعد ازین بر سر آنم که ز تقریب خنک الخ *

Other contributors are Mu'jizî, fol. 2$^b$; Ni'mat Khân 'Âlî, fol. 3$^b$, Sa'dî, fol 5$^a$, Anwarî, fol 5$^b$. Foll. 7$^b$–12$^a$ فالنامه. The Fâl Nâmah of Ja'far Zatallî, the most humoristic poet of Hindûstân; Nuzhat, foll. 12$^b$–13$^b$, مُلّا کونی fol 14$^a$.

The MS ends with a glossary of the Turkish, Persian, Arabic, and Hindî words used in the work, occupying foll. 15$^b$–24$^a$.

Written in beautiful Nasta'lîq within illuminated borders.

Not dated; 19th century

## No. 2003

foll. 111 ; size $9\frac{1}{4} \times 6$, $8 \times 5\frac{1}{4}$.

( بیاض )

## (BAYÂḌ)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدین صرک .

The copy breaks off in the middle of the letter ن with the name of مولانا نیکی صفاهانی .

Written in ordinary Ta'lîq.

Not dated, 19th century.

Presented to the Library by Asad 'Alî Qidwâ'î, 1-6-25.

## No. 2004

foll. 4 ; size $18\frac{1}{4} \times 11\frac{1}{2}$, $11 \times 7$.

An album of eight miniatures in modern Indian style.

## No. 2005

foll. 6, size $12 \times 8\frac{3}{4}$.

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names :—

1. خواجه احرار و ملا عبد الرحمان جامی , fol. 1b.
2. میرزا کوچک , fol. 4b.
3. نواب اعظم خان بهادر رضوی والد ماجد نواب مصلح خان بهادر , fol. 5a.

## No. 2006

foll. 40; lines 21, size 14¾ × 10½; 11 × 8.

مرقع مريد خان

# MURAQQA'-I MURÎD KHÂN

A specimen of fine penmanship by Murîd Khân.

Muhammad Şâdiq Tabâtabâ'î, entitled Murîd Khân محمد صادق طباطبائي المخاطب به مريد, who belonged to a noble Sayyid family, s an Amîr of Muhammad Shah's time (A.H. 1131–1161 = A.D. 18–1748). He was an eminent calligrapher of his time and was ll versed in Shikastah, Ta'lîq, Suls, etc., particularly in the last-med one, which he could write in several forms, and which, it is d, he learnt from Akbarî 'Alî and Dirâyat Khân, the sons of fâyat Khân. See Tadkirah-i Khwushnawîsân, p. 107.

The present copy of the Muraqqa', consisting of extracts, mostly m the Tabaqât-i Akbarî, is written in Shikastah, and is dated at e end 5 Ramadân, A.H. 1150 The scribe signs his name at the ttom of most of the folios

The signature "Gore Ouseley" appears on the top of fol. $1^b$.

Printed by P. Knight, Baptist Mission Press, Calcutta.